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SACRED EXERCISES.

IN FOUR BOOKS.

Compiled for the uſe of Places of Education,

Particularly Weſtminſter School.

——Leaving us an example, that we ſhould follow his ſteps.

1 Pet. ii. 22.

by Sir Hildrick Esquire

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MDCCLXXXV.

BRITISH MUSEUM

TO THE

Right Reverend Father in God,

ZACHARY,

Lord Biſhop of Rocheſter,

Dean of St. Peter's Weſtminſter,

Dean of the Moſt Hon. the Order of the Bath,

The Following Papers,

(Drawn up for the Uſe of a great

Seminary of Learning,

Immediately under his Lordſhip's

Care and Protection)

Are, with all Humility and Reſpect,

Dedicated and Inſcribed.

BRITISH MUSEUM

PREFACE.

IN the method of education, which is followed at Weſtminſter-School, it hath always been a principal object, to impreſs ſtrongly on the minds of the ſcholars, the important truths of religion and morality. With this view they are frequently employed in exerciſes *ſelected* from the holy ſcriptures.

That this object might be purſued with more uniformity, and a better effect, it has been propoſed to form a courſe of leſſons, by collecting from the four Goſpels, the moſt eaſy and inſtructive paſſages of our Saviour's diſcourſes and actions: Omitting ſuch parts, as ſeem more ſuited to the ſtudies of the learned, than to the capacities of ſuch young ſcholars.

In diſpoſing theſe materials, it has been thought adviſeable to range them under diſtinct heads, not perhaps ſtrictly according to the order of time, but according to the ſimilarity of the ſubject; and thus to aim at giving, in a courſe of exerciſes, *a ſyſtem of the moral virtues*, every branch of which is entirely formed on the life and doctrines of our bleſſed Lord and Maſter.

The paſſages taken from the other parts of ſcripture (of which there are ſeveral, particularly in the firſt book) are always diſtinguiſhed, by being printed in Italic characters.

The whole is drawn up in the form of a continued narration; as in that ſhape it is more likely to gain the attention of the ſcholars, and to impreſs itſelf deeply on their memories, than if the precepts only had been ſelected without inſerting the hiſtory. By this method it is hoped that the inſtruction may be more forcibly inculcated, through the united operation of precept, example, and religion.

To explain and enforce the leading principle in the ſeveral leſſons, there are ſubjoined to each the pious ſentiments of the moſt eminent divines, particularly Dr. Barrow. Theſe are drawn up in the form of collects or meditations, and adapted to the circumſtances of the perſons for whoſe uſe they are principally intended.

In excuſe for the many imperfections which this collection of prayers may have, it is hoped the reader will remember, that though a much better might have been made, yet all human forms of devotion, when immediately joined to the leſſons of ſcripture, muſt appear to the greateſt diſadvantage by ſo near a compariſon.

Another greater and ſtill more important uſe is intended to be ſerved by this collection. It is intended that it ſhould be conſtantly uſed (not only in the ſchool for tranſlations and other exerciſes, but) in the ſeveral boarding-houſes as part of the daily prayers, which are attended by the ſcholars. Many advantages (it is hoped) will ariſe from ſuch a regulation; one in particular, which ſeems of very great importance, viz. that by theſe means

means there will be *regularly every day* laid before the ſcholars a ſtrong deſcription of ſome one of the different kinds of virtue, one of the moſt noble leſſons for forming their minds and habits, the beſt ſubject for their thoughts and model for their imitation. Accordingly a form of prayers ſo drawn up is ſubjoined to this preface.

The compiler would have great reaſon to eſteem himſelf very happy, if he had been in any degree able to perform what is his little ſhare of the following papers, anſwerably to the great benevolence of the deſign, or the ſtill infinitely greater dignity and majeſty of the ſubject. But as it is, he can only wiſh that it had been in his power to have better ſupported them.

He begs leave to offer to the reader's conſideration an abridged paſſage or two, from the writings of that noble author, whoſe knowledge and abilities will always be of the greateſt honour to the Britiſh nation.

Bacon De Augmentis Scientiarum, Lib. 7. cap. 1. & 3. In pertractatione moralis philoſophiæ, qui de eâ ſcripſerunt, propoſuerunt exemplaria bella & luculenta, atque deſcriptiones & imagines accuratas boni, virtutis, officiorum, felicitatis, tanquam vera objecta & ſcopos voluntatis & appetitûs humani. Verum quomodo quis poſſit optimè ad hos ſcopos (excellentes ſanè, & bene apud illos poſitos) collimare; hoc eſt, quibus rationibus & inſtitutis animus ad illa aſſequenda ſubigi aut componi poſſit, aut nihil præcipiunt, aut perfunctoriè

functoriè & minus utiliter.—Georgica & cultura animi ad immutandos mores plurimùm valent.—Cui ſententiæ Ariſtoteles ipſe diſertis verbis ſuffragatur. "Neceſſe eſt igitur de virtute dicere, & "quid ſit, & ex quibus gignatur. Inutile enim "ferè fuerit, virtutem quidem noſſe, acquirendæ "autem ejus modos & vias ignorare. Non enim "de virtute tantùm, quâ ſpecie ſit, quærendum "eſt, ſed & quomodo copiam ſui faciat. Utrumque enim volumus, & rem ipſam noſſe, & ejus "compotes fieri: hoc autem ex voto non ſuccedet, niſi ſciamus, & ex quibus & quo modo." Verbis adeò expreſſis, atque etiam iteratò hanc partem inculcat, quam tamen ipſe non perſequitur. Hoc ſimiliter illud eſt, quod Cicero Catoni juniori, veluti laudem non vulgarem attribuit; quòd ſcilicet philoſophiam amplexus eſſet non diſputandi gratiâ, ut magna pars, ſed ita vivendi.

Debuerant certé philoſophi, hâc in parte, ſtrenuè & gnaviter inquirere de viribus & energiâ conſuetudinis, exercitationis, habitûs, educationis, imitationis, convictûs, amicitiæ, librorum, ſtudiorum (abeunt enim ſtudia in mores) & ſiqua ſunt alia. Hæc enim ſunt illa (conſuetudo præcipuè & habitus) quæ regnant in moralibus. Quo enim magis verum ſit, tam virtutes quam vitia in habitu conſiſtere, eo magis philoſophis contendendum fuerat, ut normas præſcriberent, quomodo hujuſmodi habitus fuerint acquirendi, aut amovendi. Plurima enim confici poſſunt præcepta, de prudenti inſtitutione exercitationum animi non minus quam corporis.

In

It is ſubmitted, whether or no this *deſideratum* might not be in ſome meaſure ſupplied by a work of the following kind; ſuppoſing it (what is indeed very far from being the preſent caſe) to be drawn up with ſufficient abilities; and afterwards made uſe of with proper diligence and prudence in places deſigned for the education of youth. It is certainly the *intent* at leaſt of ſuch a book, that, by being made part of the daily employment of the ſcholars, it may encourage in them the practice of good actions, ſuch a practice as may form them by degrees to a laſting habit of religion and virtue.

As an additional argument in favour of this deſign, it may not be amiſs to produce another paſſage from the ſame author *(ibid.)* in which he propoſes a general method of moral improvement, which in the deſign of this book is neceſſarily united with the other particular methods hinted at in the above quotation.

—Quamobrem concludamus hanc partem de culturâ animi cum eo remedio, quod omnium eſt maxime compendioſum & ſummarium, & rurſus maximè nobile & efficax, quo animus ad virtutem efformetur, & in ſtatu collocetur perfectioni proximo. Hoc eſt, ut fines vitæ actionumque deligamus, & nobis ipſis proponamus rectos & virtuti congruos; & decretum animi de iis aſſequendis & obtinendis fixum ſit & conſtans. Si enim hæc duo ſupponantur, ſequetur ut continuò vertat & efformet ſe animus, unâ operâ, in virtutes omnes. Atque hæc certè eſt illa operatio, quæ naturæ ipſius

opus

opus referat; cum reliquæ, quas diximus, videantur eſſe ſolummodo ſicut opera manûs. Quemadmodum enim ſtatuarius, quando ſimulacrum aliquod ſculpit aut incidit, illius ſolummodo partis figuram exprimit, circa quam manus eſt occupata, non autem cæterarum, (veluti ſi faciem efformet, corpus reliquum rude permanet & informe ſaxum, donec ad illud quoque pervenerit) e contrà verò natura, quando florem molitur aut animal, rudimenta partium omnium ſimul parit & producit: Eodemmodo; Quandovirtuteshabituacquiruntur, dum temperantiæ incumbimus, ad fortitudinem, aut reliquas parùm proficimus; Quando autem rectis & honeſtis finibus nos dedicaverimus penitûs & devoverimus, quæcunque fuerit virtus, quam animo noſtro commendaverint & imperaverint fines illi, reperiemus nos jamdudum imbutos & prædiſpoſitos habilitate & propenſione nonnullâ ad eam aſſequendam & exprimendam. Atque hic poſſit ſtatus ille animi, qui ab Ariſtotele & Plinio deſcribitur & proponitur.—Verùm hæc profanam ethnicorum jactantiam ſapiunt. At *religio vera & ſancta fides Chriſtiana rem ipſam petit.*

It may not be improper to add, that the following collection makes a part only of a larger plan of moral inſtitution; and that although the goſpel morality may be eſteemed abundantly ſufficient to lead our minds to religious perfection, yet there are occaſions and ſeaſons, when other ſyſtems may be made ſubſervient to it, in advancing the ſame great end.

With

With this view two other works are preparing for the preſs. The one is a courſe of ethical inſtitution exemplified in the life of Socrates from the Greek moraliſts, particularly Xenophon and Plato. This is in Greek, and intended for leſſons in the upper forms.

The other is in Engliſh, and is meant to give a moral hiſtory of the world, in ſetting forth the great and beneficent actions of the illuſtrious men of all ages and nations.

To ſupport the propriety of theſe aids to the goſpel ethics, another quotation from the ſame great man may not be unſeaſonable.

Quod ſi quis objiciat, animorum curationem theologiæ ſacræ munus eſſe, veriſſimum eſt quod aſſerit. Attamen philoſophiam moralem in famulitium theologiæ recipi inſtar ancillæ prudentis, & pediſſequæ fidelis quæ ad omnes ejus nutus præſto ſit & miniſtret, quid prohibeat? etenim quemadmodum in pſalmo habetur, quod "*oculi ancillæ perpetuò ad manus dominæ reſpiciant*" cum tamen minimè dubium ſit, quin haud pauca ancillæ judicio & curæ relinquantur, eodem modo & ethica obſequium theologiæ omnino præſtare debet, ejuſque præceptis morigera eſſe, ita tamen ut & ipſa, intra ſuos limites, haud pauca ſana & utilia documenta continere poſſit.

But that this whole plan of inſtruction may fully anſwer the great end propoſed, it is to be hoped that the ſcholars will on their part give due attention to it; not only while they continue in theſe places of education, but during the courſe of their future

future lives: for certainly the examples of the great and good in all ages, the doctrines of Socrates, and, far above all, the doctrines and example of our bleſſed Lord and Maſter, ſhould be conſidered always as deſerving their firſt attention. Amidſt the vain and diſappointing purſuits in which their worldly buſineſs will engage them, theſe will lend them their aid and ſupport in purſuing that object which alone will never fail. For they ſhould always fix this truth deep in their memories, that as their preſent education prepares them for their future conduct in this world; ſo alſo the whole life of man upon earth, in all it's changes, and in all it's trials, is nothing elſe than one great uninterrupted courſe of education, preſcribed by the Father of all wiſdom and goodneſs, and qualifying our ſouls for that eternity which he hath prepared for us.

12 JY 62

A FORM

A

FORM OF DAILY PRAYER,

TO BE USED

IN THE

Several Boarding Houſes.

Let us pray.

OUR Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever, *Amen.*

O God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all Nations. More eſpecially we pray for the good eſtate of the Catholick Church;

Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men; We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word, O Lord.

Reſp. With our whole hearts let us ſeek Thee; O let us not go wrong out of thy commandments.

Let us meditate on thy commandments: and have reſpect unto all thy ways.

Reſp. The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

Reſp. The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

More to be deſired are they than gold, yea, than much fine gold; ſweeter alſo than honey and the honey comb.

Reſp. Moreover, by them are thy ſervants taught: and in keeping of them there is great reward.

Let the words of my mouth, and the meditation of my heart: be always acceptable in thy ſight,

Reſp. O Lord: our ſtrength, and our Redeemer.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Reſp. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Lord be with you;

Reſp. And with thy Spirit.

After

After this may be read one of the leſſons in the following book, with the collect or collects appertaining to it; the reader beginning with the firſt leſſon of the firſt book, and going on regularly. It is left to the diſcretion of the ſeveral Uſhers whether they will chuſe to omit any of the leſſons in the poetical part on account of their length, or any other conſiderations.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; increaſe and multiply upon us thy mercy, that, thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's Sake our Lord. *Amen.*

12 JY 62

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

THE

THE PRINCIPAL SUBJECTS OF THESE FOUR BOOKS.

Ist Book. HUMILITY, PIETY, and other VIRTUES.

II. BENEFICENCE.

III. PATIENCE, and other VIRTUES.

IV. ETERNITY.

BRITISH MUSEUM

BOOK I.

HUMILITY, PIETY, and other VIRTUES.

Principal Contents.

Leſſon 1, and 2. Incarnation and birth of our Saviour. — Subject of the Collects, Humility as to birth and fortune.

3. —Simeon's prayer.— — Prayer; that we may ſo direct our ſtudies, that we may live the life of the righteous, and that our latter end may be like his.

4. Jeſus, his attention to the doctors, and ſubmiſſion to his parents. — Education and filial duty.

5. Jeſus beginneth his inſtructions to mankind, declaring the gracious purpoſes of his miniſtry and doctrine.

Prayer; that we may be ſo happy as always to order our lives by his inſtructions.

Piety.

6. Love of God, inculcated from his bounty to us.
7. The ſame, from his being our Father, the Creator of our bodies and ſouls.
8. Obedience to him, as our King.
9. The ſame, farther inforced.
10. Truſt in God, for our ſupport in this life.
11. Prayer, for the preſervation of our innocence and virtue.
12. Hope in him; both now, and to all eternity.
13. Piety uſeleſs, except accompanied by good works.
14. Beſt and ſureſt way of producing good works; *i. e.* by always having good thoughts (good thoughts being the ſeed of good actions.)
15. — And by keeping our minds free from miſtaken notions of *riches, pleaſures, and pride.*

Riches

Riches.

16. To be properly induſtrious, and frugal in gaining and preſerving a moderate proportion of them.

17. Not to be deſirous of immoderate riches, conſidering the ſhortneſs and uncertainty of our life.

18. Not to be anxious and fearful about gaining the moderate ſupports of this life: certain of it, by the grace of God.

19. To be moſt anxious about gaining the treaſures in heaven; and to deſpiſe all earthly poſſeſſions in compariſon of them.

20. To keep ſuch an habit of mind, as to be able to quit every poſſeſſion on earth, for thoſe in heaven.

Pleaſure.

True pleaſure conſiſts in temperance.

21. To enjoy the good things of this world, with gratitude and temperance; not to love exceſs in them, but to learn to love more noble pleaſures.

22. The ſame, inforced.

23. Miſerable conſequences of exceſs and luxury in this world.

24. Much worſe, in the next.

Pleaſure. More pleaſure in diligence, than in ſloth.

25. Diligence and perſeverance recommended in doing all poſſible good.
26. The ſame, in improving, as far as can be, our ſeveral talents; and employing them all in the beſt manner.
27. —In acting with heartineſs, in all our duties.
28. To be moſt diligent, in things of moſt importance; that is, our duties.

Pride.

29. Modeſty and humility in general, recommended.
30. — Particularly ſo, in religious matters.
31. True notion of deſire of power.
32. True notion of deſire of honour.

12 JY 62

BOOK I.

HUMILITY, PIETY, and other VIRTUES.

LESSON I.

GOD, *who at ſundry times and in divers manners ſpake unto mankind by the prophets, hath alſo ſpoken unto us by his Son: for when the fulneſs of time was come, he ſent forth his Son to be the Saviour of the world. This was he, even Jeſus Chriſt our Lord, who came forth from God, being the brightneſs of his glory, and the expreſs image of his perſon. He came down from heaven, and dwelt among us. He humbled himſelf alſo, and was made in the likeneſs of man. He took upon himſelf the form, even of a ſervant, to leave us an example, that the ſame humility of mind might be in us, which was alſo in him.*

The beginning of the Goſpel of Jeſus Chriſt. In the days of Herod, the king of Judea, the angel Gabriel was ſent from God unto a city of Galilee named Nazareth, to a virgin eſpouſed to a juſt man, whoſe name was Joſeph (by occupation a carpenter), and the virgin's name was Mary. And the angel came unto her and ſaid, Hail thou that art highly favoured; the Lord is with thee: bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be: and the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God; and behold thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus: He ſhall be great, and ſhall be called the Son of the Higheſt, and he ſhall reign over the houſe of Jacob for ever, and of his kindom there ſhall be no end: and Mary ſaid, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

And Mary ſaid, My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour; for he hath regarded the low eſtate of his handmaiden: for behold from henceforth all generations ſhall call me bleſſed. For he that is mighty hath done to me great things,

things, and holy is his name: and his mercy is on them that fear him from generation to generation: He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts. He hath filled the hungry with good things, and the rich he hath ſent empty away. He hath put down the mighty from their ſeats, and exalted them of low degree.

COLLECT.

O Thou, in whoſe ſight the whole race of men, whether high or low, rich or poor, are all equal; and no difference but that which is made by virtue; ſin being their only baſeneſs, and holineſs their only honour; Thou, by whoſe providence our Lord Jeſus Chriſt came from the glory of heaven into this world as the Son, not of rich and powerful parents, but of poor artificers, the righteous Joſeph, and the pious and holy Mary; O Thou, the great Creator and Father of all mankind, give us grace, that we may never deſpiſe any one for his poverty.

Give us the wiſdom to learn, that the poor are often raiſed by thee from the duſt, and the rich and powerful families brought low; that the children of the poor do often

by their virtue and induſtry, and by the aſſiſtance of thy grace, become the greateſt honour and bleſſing of their country; while the children of the rich degrade themſelves by their idleneſs, pride, and vice; become uſeleſs, hurtful, and contemptible in the world; and hateful in thy ſight.

Grant, O Lord, that, whatever our birth and condition may be, we may always remember, that our greateſt honour will always conſiſt in our goodneſs, our beneficence, and piety; that theſe virtues ennoble the loweſt condition in life, and add true dignity to the higheſt. Grant this, through the ſame Jeſus Chriſt. Amen.

LESSON II.

THE birth of Jeſus was on this wiſe. It came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed. And all went to be taxed, every one into his own city. And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his eſpouſed wife, being great with child.

And

And ſo it was, that while they were there, the days were accompliſhed, that ſhe ſhould be dilivered; and ſhe brought forth her firſt-born ſon and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid. And the angel ſaid, unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people; for unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord. And this ſhall be a ſign unto you; ye ſhall find the babe wrapped in ſwaddling clothes lying in a manger. And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good-will towards men!

And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte,

and

and found Mary and Joſeph, and the babe lying in a manger.

COLLECT.

Almighty God, who, of thy tender love towards man, haſt ſent our Lord JeſusChriſt, to take upon him our fleſh, and to be born in the loweſt ſtate of poverty and indigence; that all mankind ſhould follow the example of his great humility; mercifully grant, that we may never be proud of any of the pomps and vanities of this world; of the nobility of birth, or ſplendor of riches; nor (if by thy wiſdom born in a low eſtate) be ever aſhamed or dejected at a condition, which our Saviour himſelf accepted and honoured; but may always imitate his humility in this life, ſo that we may be made partakers of his glorious kingdom in heaven, where, after all his humiliations from the manger to the croſs, he now ſitteth, crowned with ſupreme glory at thy right hand, for ever and ever. Amen.

LESSON III.

WHEN the days of purification of Mary, according to the law of Moſes, were accompliſhed, they brought the child to Jeruſalem to preſent him to the Lord; and to offer a ſacrifice according to that which is ſaid in the law of the Lord, a pair of turtle doves, or two young pigeons.

And there was one Anna a propheteſs the daughter of Phanuel of the tribe of Aſer: She was of great age, and had lived with an huſband ſeven years from her virginity; and ſhe was a widow of about fourſcore and four years, which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks unto the Lord, and ſpake of him to all them, that looked for redemption in Jeruſalem.

And behold there was a man in Jeruſalem, whoſe name was Simeon; and the ſame was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt, and he came by

by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people; to be a light to lighten the Gentiles, and the glory of thy people Iſrael.

COLLECT.

O Thou, by whoſe gracious providence the Goſpel was firſt preached to thy people Iſrael, and from thence widely ſpread through the different climates of the world, that it might be a light to enlighten all, and might give knowledge of ſalvation to both the moſt barbarous and the wiſeſt nations of mankind; O heavenly Father, aſſiſt us continually with thy wiſdom, in the ſtudy of theſe holy Scriptures.

Grant, by thy grace, that we may paſs our lives from our childhood to our old age in ſuch proper ſtudy of them, as may not be unfruitful in good works; and that we may at laſt, like the pious Simeon, depart in peace and welcome death with his ſerenity and joy.

Grant, that we may diligently ſtudy the writings of all thoſe, who have been at any time, and in any manner, thy great and holy inſtruments in teaching virtue to mankind: but above all, direct and aſſiſt us, we beſeech thee, with thy wiſdom and grace in the ſtudy of the precepts of our bleſſed maſter Jeſus Chriſt, and his holy diſciples: from theſe, let us learn the greateſt degrees of charity and piety; let us ſtrengthen our minds, and have the firmeſt aſſurance of eternal life, and obtain all other benefits of this his bleſſed Goſpel. Amen.

LESSON IV.

THE child Jeſus grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him.

Now his parents went to Jeruſalem every year at the feaſt of the paſſover; and when he was twelve years old they went up to Jeruſalem, after the cuſtom of the feaſt: and when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother ſuppoſing him to have been in the company went

went a day's journey; and they ſought him amongſt their kinsfolks and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple ſitting in the midſt of the doctors, both hearing them and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee. And he ſaid unto them, how is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept and pondered all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

COLLECT.

O God of all wiſdom, who haſt given our Lord Jeſus Chriſt to be an example to us of godly life; give us grace, we beſeech thee, that we, like him, may be always ſubject and ſubmiſſive to our parents, and, when they

are

are abſent, to our teachers and inſtructors; modeſt in enquiring, and attentive in hearing and remembering their inſtructions.

Above all, grant, that thy grace, O heavenly Father, may be upon us continually; that we may conſecrate our early years to thy holy buſineſs; and that, as we grow in age and ſtature, ſo we may every day increaſe in virtue, and charity, and piety, and in favour both with Thee and with man.

O grant, that both by our words and actions we may daily add more and more comfort to our parents: grant, that they may live long time with us; and that, when the time of their diſſolution cometh, they may depart in peace; ſeeing with their dying eyes, and pondering in their hearts, how conſtant and perſevering we have been in thy buſineſs, and in rendering ourſelves to the utmoſt of our power an honour to our families, and a bleſſing to all mankind.

Grant this, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON V.

JESUS began to be about thirty years of age; and leaving Nazareth, he came and dwelt in Galilee, upon the ſea coaſt, in the borders of Zebulon and Napthali, that it might be fulfilled which was ſpoken by Iſaiah the prophet, ſaying: *The land of Zebulon and the land of Napthali, by the way of the ſea, Galilee of the Gentiles; theſe people, which ſat in darkneſs, ſaw great light, and to them, which ſat in the region and ſhadow of death, light is riſen up.* From that time Jeſus began to preach: and he went about all Galilee, teaching in the ſynagogues and preaching the Goſpel; and at the ſame time healing all manner of ſickneſs, and all manner of diſeaſe among the people.

And he came down to Capernaum (a city in that country), and taught them on the Sabbath days; and the people were aſtoniſhed at his doctrine (for his word was with power), and they came, and ſtayed him that he ſhould not depart from them: but he ſaid unto them, I muſt preach the Goſpel to other cities alſo; for therefore am I ſent. And he went again and preached in the other ſynagogues of Galilee, being glorified of all.

And Jeſus returned to Nazareth, where he had been brought up; and, as his cuſtom was, he went into the ſynagogue on the Sabbath day, and ſtood up for to read: and there was delivered unto him the book of the prophet Iſaiah, and when he had opened the book, he found the place, where it was thus written—The Spirit of the Lord is upon me: for he hath ſent me to recover ſight to the blind, and to heal all the broken-hearted: he hath anointed me to preach the Goſpel. And he cloſed the book, and gave it again to the miniſter, and ſat down: and the eyes of all thoſe that were in the ſynagogue were faſtened on him. And he began to ſay unto them, This day is the ſcripture fulfilled: and they all wondered at the gracious words which proceeded out of his mouth.

Jeſus ſaid unto his diſciples: Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt for your ſouls: for my yoke is eaſy, and my burden is light.

COLLECT.

O God, the giver of all wiſdom, who haſt ſent our Lord Jeſus Chriſt to preach the

Goſpel to mankind with ſo much power and authority, and at the ſame time in ſo amiable and gracious a manner, grant by thy grace that we may with all meekneſs attend to his words, and order our lives by his inſtructions; ſo as becometh the diſciples of ſuch a maſter.

Above all, give us, O heavenly Father, the wiſdom to learn, that thy commandments, though light and eaſy even at the firſt to thoſe who learn them in their early youth, will by practice, cuſtom, and perſeverance, and by thy continual grace, become lighter and eaſier every day. Let us learn, that univerſal obedience to thy holy laws is the greateſt treaſure that can be poſſeſſed by any human heart; that it will bring to us wiſdom, and unblemiſhed glory; peace and joy; pure pleaſures, the trueſt liberty, and the greateſt happineſs; all theſe even in this life; and in the world to come, eternal reſt.

Grant this, through the ſame Jeſus Chriſt our Lord.

LESSON VI.

IT came to paſs; that in the morning, Jeſus riſing up a great while before day, went out alone; and departed into a ſolitary place; and there prayed. And Simon Peter, and they that were with him, followed after him; and they found him. And when he had ceaſed praying, one of his diſciples ſaid unto him; Lord, teach us alſo how to pray.

Jeſus ſaid unto his diſciples; When thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men: But when thou prayeſt, enter thou into thy cloſet; and, when thou haſt ſhut thy door, pray to thy heavenly Father, who is preſent even in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly. Aſk of him, and it ſhall be given you. *Aſk not to conſume it upon your luſts.*

Be not deceived, my beloved friends. He beſt knoweth, what things ye have need of: he careth for you: *Every good gift, and every perfect gift is from above; and cometh down from the Father of Wiſdom, with whom is no variableneſs, nor ſhadow of turning.*

Seek of him and ye ſhall find. For every one that aſketh aright of him, receiveth; and he that ſeeketh diligently, findeth. For what one man is there among you; who, if his ſon aſk bread of him, will give him a ſtone? or, if he aſk a fiſh, will he give him a ſerpent? if ye then, being evil, know how to give good gifts unto your children; how much more ſhall your Father, which is in heaven, give good things; and (above all good things) his Holy Spirit to them that aſk him?

COLLECT.

Give us grace, O Lord, never to mix any thing of hypocriſy or oſtentation in our prayers; but always to offer up our devotions to thee with the greateſt ſincerity, and humility of heart.

O thou greateſt and beſt of Beings, who art the wiſeſt, kindeſt, and moſt powerful benefactor of mankind; aſſiſt us with thy Holy Spirit, that we may always think of thee with the moſt fervent filial gratitude, and reverence: that we may love thee, with all our heart, and with all our ſoul; with all our mind, and with all our ſtrength.

Aſſiſt

Aſſiſt us with thy wiſdom to learn, that as we are greatly obliged to our earthly parents; and ought ſincerely to love them; ſo, in a much greater degree, we ought to love thee, O heavenly Father: for who can declare all the benefits, which thou haſt in this life beſtowed upon the children of men? or all the eternal bleſſings, which thou in thy infinite wiſdom and goodneſs haſt prepared for thoſe that love thee?

LESSON VII.

AFTER this manner then pray ye. Our Father which art in heaven, hallowed be thy name.

COLLECT.

O thou moſt kind and beneficent Father of all men; give us grace, that we may learn to behave ourſelves to thee, with ſuch love and duty as becometh thy children.

Thou haſt created both our bodies and ſouls: thou haſt continually preſerved, and brought us up: from thy care and providence all our former bleſſings have been received;

ceived; from thy mercy and favour all our future are to be hoped for.

We are juſt now entering into life; we have been born but a few years. Yet our lives will continue in the world to come thouſands and thouſands of years, to all eternity; and throughout all eternity, thou wilt continue to be our greateſt benefactor, far beyond what we can either aſk, or can conceive.

Suffer us not, O Lord, ſuffer us not, to be ungrateful or forgetful of ſuch infinite benefits. May we never mention thy holy name, without veneration and love. Day by day, morning by morning, may we rejoice to lift up our hearts to thee; and may the words of our thankſgivings, and the meditations of our ſouls, be always acceptable in thy ſight. Amen.

LESSON VIII.

Thy kingdom come.

COLLECT.

Give us grace, O Lord, that thy kingdom may now come into our hearts. Grant, we beſeech

beſeech thee, that in theſe our early years thy Holy Spirit may ſanctify our ſouls, by preventing and quelling in us all vicious habits and paſſions, and diſpoſing us always to an entire ſubmiſſion to thy will. As we grow in years, ſo may we alſo daily continue and encreaſe in love and obedience to thee; and never ſuffer any vice, or root of diſobedience to find place in our minds.

Let us learn by thy grace, that, as we ought to pay reverence and obedience to our earthly king, and to the magiſtrates and laws of our country; ſo, in a much greater degree, we ought to reverence and obey thee. For, if any king is to be beloved, and willingly obeyed for his care of his people; how much more art thou to be beloved and willingly obeyed, who art the creator and ſupporter of us all; in whom we all live, move, and have our being? If any king is to be feared for his great power; how much more art thou to be feared; who art the almighty, the eternal ruler of the whole univerſe, far above all thrones and dominions, the great God? To whom be adoration and thankſgiving, obedience and ſubmiſſion, for ever and ever. Amen.

LESSON IX.

Thy will be done in earth, as it is in heaven.

COLLECT.

Give us the wiſdom, O Lord, to learn; that, as in this world men are ſuperior to other animals, ſo alſo there are many inviſible creatures ſuperior to mankind; many glorious bleſſed Spirits in heaven, an innumerable company of angels, and archangels. All theſe exalted glorious orders of ſpirits place their greateſt happineſs in praiſing and adoring thee: theſe hearken to thy words, and perform thy commands, in all parts of thy infinite dominion. To do thy will, this is their wiſdom; their happineſs; their glory.

Give us grace, O Lord, to imitate their example. Give us this moſt glorious ambition to endeavour to do our duty on earth, as they do theirs in heaven. Let us make this our chief buſineſs and delight, while we are on earth; and after death we moſt humbly beſeech thee to unite us with theſe bleſſed ſpirits, in all their glory and felicity, for ever and ever. Amen.

LESSON X.

Give us this day our daily bread.

COLLECT.

O thou, great Creator; who haſt wonderfully formed our bodies out of the duſt, and haſt given unto us an immortal ſpirit; we beſeech thee, pour upon us thy grace; that we may always principally ſeek and deſire, what may be of benefit to our ſouls; and learn to place our chief pleaſure in theſe. We preſume alſo to pray for what is neceſſary for our bodies. Not for luxurious plenty; not for gluttonous tables; not for full barns; or heaps of treaſure; but for our daily bread.

Grant, O Lord, that thoſe among us, who are to gain their livelihood by their induſtry in their ſtudies and profeſſions, may rely on thy goodneſs with a ſubmiſſive hope; that, if they continue in a courſe of induſtry and virtue, thou wilt not fail to encourage them in it by a reaſonable ſupport.

Grant alſo, that thoſe among us, who are born to inherit large poſſeſſions, may often think on this certain truth; that, however large their poſſeſſions are, they muſt always receive

receive their daily food from thee, as well as the loweſt of their ſervants. Thy hand hath created all men: Thy hand feedeth all men: Every day of our lives we all owe our life and food to thee.

Grant us, O Lord, the wiſdom deeply to impreſs and ingrave theſe thoughts on our hearts; that ſo, whatever our condition in this life may be, we may place our whole hope and confidence in thy goodneſs, through our Lord Jeſus Chriſt. Amen.

LESSON XI.

FORGIVE us our treſpaſſes; as we forgive thoſe that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil.

COLLECT.

Give us the wiſdom, O Lord, to live always in the world with innocence, and integrity. O preſerve us by thy continual grace, that we may be never ſo fooliſh, as to turn aſide from the happy paths of goodneſs into thoſe of vice and miſery.

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As for thoſe, who have thus fallen and degraded themſelves, give them the wiſdom of a ſpeedy and ſincere reformation; and let them labour during all their future life, to make what amends they can for their offences. Let them learn to be charitable to their fellow-creatures; to be patient, long-ſuffering, forgiving and merciful to others; as they hope, that thou wilt be forgiving and merciful to them.

But for ourſelves, we humbly pray; that we may never fall into this ſtate of guilt and miſery. O help us to preſerve our innocence, which will prove the moſt valuable thing in life to us. O give us the wiſdom; that we may always avoid all temptations; or (if we cannot) that we may manfully and determinately reſiſt them; knowing this for certain, that temptation to vice is temptation to miſery.

O deliver us from guilt, the greateſt of all evils. O aſſiſt us with thy wiſdom in all temptations, we moſt earneſtly beſeech thee.

LESSON XII.

For thine is the kingdom; and the power.

COLLECT.

Theſe our humble petitions we are encouraged to offer up unto thee, O our heavenly Father; for thine is the power. Thou haſt formed our bodies, and canſt give us every thing that is neceſſary for their health and growth; thou haſt formed our ſouls, and canſt plant in them, in theſe our early years, the ſeeds of wiſdom and virtue. Thy power ruleth over all.

Thine is the glory.

Glory be to thee, O heavenly Father, for thy wiſdom and power, and all thy goodneſs to the children of men.

For ever and ever. Amen.

This is our greateſt happineſs; that thou our heavenly Father art from everlaſting to everlaſting. Our earthly parents, protectors, and friends, are of ſhort, uncertain lives: but thou art eternal, and thy ſtrength and goodneſs never faileth. Thou wilt always be our kindeſt Father; our beſt friend; our wiſeſt inſtructor; our ſureſt protector; our moſt bounteous

bounteous provider and ſupporter in this life; and in that long life, which is to come after death, and to endure for ever and ever. Amen. So be it. Amen.

LESSON XIII.

IN the morning Jeſus deſcended into the plain; and he began to ſay unto his diſciples, firſt of all; Beware ye of the leaven of the phariſees; which is hypocriſy. Wo unto you, Scribes and Phariſees, Hypocrites. For ye devour widows houſes, and then for a pretence make long prayers: therefore ye ſhall receive the greater condemnation. Well hath Iſaiah propheſied of you hypocrites, ſaying; This people honoureth me with their lips, but their heart is far from me.

Why ſay ye, Lord, Lord, and do not the things which are commanded you? What think you? a certain man had two ſons, and he came to the firſt and ſaid; Son, go work to day in my vineyard. He anſwered and ſaid, I will not; but ſoon afterwards repented and went. And he came to the ſecond, and ſaid likewiſe: and he anſwered and ſaid,

I go,

I go, Sir; but went not. Which of theſe two did the will of his father? And his diſciples ſaid unto him, The firſt. Jeſus anſwered, Verily, verily, I ſay unto you; not every one that ſaith, Lord, Lord, ſhall enter into heaven; but he that doeth the will of my Father, which is in heaven.

Many will ſay unto me in that laſt day Lord, Lord, have we not taught and prayed in thy name? And then will I profeſs unto them, I never knew you. Depart from me, ye that work iniquity. *Be then doers of the word; and not hearers only; deceiving yourſelves.* Whoſoever cometh unto me, and heareth theſe commandments of God, and doeth them; I will ſhew you unto whom he is like. He is like unto a wiſe man; who built his houſe, and digged deep; and laid the foundation upon a rock. And the rain deſcended; and the floods aroſe; and the winds blew; and the ſtream beat vehemently upon that houſe; and could not ſhake it: for it was founded upon a rock. But every one that heareth theſe ſayings, and doeth them not; ſhall be likened unto a fooliſh man; who built his houſe, and laid the foundation on the ſand. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and

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immediately it fell; and the ruin of that houſe was great.

COLLECT.

Preſerve us, O good Lord, by the infuſion of thy holy Spirit, from all hypocriſy.

Give us grace, that we may not only pray to thee; not only hearken to thy word; but alſo that we may be doers of the ſame with all our might and induſtry; according to the command and example of our Lord Jeſus Chriſt. Amen.

LESSON XIV.

JESUS, ſeeing the multitudes, went up into a mount; and when he had ſat down, they came unto him; and he opened his mouth, and taught them, ſaying, Bleſſed are the pure in heart; for they ſhall ſee God.

Wo unto you, hypocrites; for ye make clean the outſide; but within ye are full of extortion and exceſs. Wo unto you, who are like unto whited ſepulchres; which indeed appear beautiful outward; but within

are full of dead men's bones, and all uncleanneſs: Even ſo ye alſo outwardly appear righteous unto men; but within ye are full of hypocriſy and iniquity. Wo unto you; ye ſerpents; ye generation of vipers. How can you eſcape the damnation of hell?

But keep thou thy heart with all diligence, for out of the heart are the iſſues of life and death *: For from within, out of the heart of men, proceed evil thoughts, adulteries, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, envy, blaſphemy, pride. An evil man out of the evil treaſure of his heart bringeth forth theſe evil things. But a good man out of the good treaſure of his heart bringeth forth that which is good: even as a corrupt tree bringeth forth evil fruit, but a good tree bringeth forth good fruit.

Who is a wiſe man, and endued with knowledge among you? Let him ſerve his God with ſincerity and truth; with a pure conſcience, and perfect heart. Follow after faith, and love; godlineſs, and righteouſneſs; patience, and meekneſs. Whatſoever things are true; whatſoever things are honeſt; whatſoever things are

* Ante omnia cuſtodi, fili, cor tuum.
Nam inde procedunt actiones vitæ & mortis.

juſt;

juſt; whatſoever things are pure; whatſoever things are lovely; whatſoever things are of good report; if there be any virtue; if there be any praiſe; think on theſe things. Lay hold on eternal life.

COLLECT.

O Lord, give us the wiſdom, and holy induſtry; that we may keep our hearts with all diligence. O thou, without whom nothing is pure, nothing is holy, aſſiſt us continually with thy heavenly Spirit.

Grant, that we may always be chiefly thinking; how we may beſt gain thy favour; how we may (by thy direction, and help) do moſt good to men. Let us always ſo think on theſe things; that good and pious actions may be continually ariſing from ſuch good, and pious, and noble thoughts. Let us conſtantly have our minds, hopes and proſpects ſo fixed on eternal life; that we may be ſure never to do any thing in this life, that is diſhonourable, baſe or wicked.

Grant this, we moſt humbly beſeech thee, through Jeſus Chriſt our Lord.

LESSON XV.

JESUS ſpake this parable.
A ſower went out to ſow his ſeed;
and as he ſowed, ſome fell by the way ſide; and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock; and as ſoon as it ſprung up, and the ſun aroſe, it was ſcorched, and withered away; becauſe it had no moiſture, and root: And ſome fell among thorns; and the thorns ſprung up with it, and choked it: And others fell on good ground; and ſprung up, and bore fruit an hundred fold. And when Jeſus had ſaid theſe words; He cried, He that hath ears to hear, let him hear. Hear ye the parable of the ſower.

When any one *(careleſsly)* heareth the word of God, and doth not *(give himſelf the trouble to ſtudy, and)* underſtand it; then cometh the wicked one, and taketh away the word which was ſown in his heart. This is he which received ſeed by the way-ſide. But he that received the ſeed into a rock, the ſame is he that heareth the word, but taketh no care, that the word ſhould be deeply rooted in his heart. He has no root; he endureth for a while; but when tempta-

tion

tion or perſecution ariſeth, immediately he falleth away. He alſo that received ſeed among the thorns, is he that heareth the word of God; but the cares of this world, and the deceitfulneſs of riches, and the vain pleaſures of this life, and the luſts of other things choke the word; and it becometh unfruitful. But he that received ſeed into the good ground, is he who heareth the word; underſtandeth it; and keepeth it in an honeſt and good heart; who alſo bringeth forth fruit; and beareth ſometimes thirty; ſometimes ſixty; ſometimes an hundred fold.

So indeed groweth the word of God, as if a man ſhould caſt ſeed into the ground. The earth bringeth forth firſt the blade; then the ear; then the full corn in the ear. Whereunto then ſhall we liken the Goſpel of righteouſneſs; or with what compariſon ſhall we compare it? It is like a grain of muſtard ſeed; which when it is ſown in the earth, is leſs than all ſeeds: But when it has taken root, it groweth up; and becometh greater than all herbs; it becometh a tree, and ſhooteth out great branches; ſo that the fowls of the air may lodge under the ſhadow of it.

COLLECT.

Give us the wiſdom, O Lord, to conſider; that this our early age is the ſpring, the ſeed time of our lives. Aſſiſt us, that we may now diligently ſow in our hearts the ſeeds of honeſty and virtue and *true* religion. And grant, that, as we grow up, theſe alſo may increaſe; flouriſh and bear fruit an hundred fold.

O protect theſe our tender years; and grant, that no root of covetouſneſs, of ſenſuality, or of pride, may ever find room in our hearts, and choke up and deſtroy all the glorious deſigns of our life. O protect us from the contagion of evil examples. Let us (though in the midſt of corruption and degeneracy) encourage and aſſiſt one another in the ſtudy of every thing, that is good; and together grow up, by thy grace, to be examples of honeſty and true virtue; to be ornaments and benefits to our families; our friends; our country; and to the whole race of mankind. Amen.

LESSON XVI.

E not ſlothful in buſineſs. In induſtry there is profit. Wealth gotten by vanity ſhall diminiſh, but he that gathereth by labour, and juſtice, ſhall increaſe. He that is ſlothful in his work is equally fooliſh with him, that is a great waſter of his ſubſtance. Go to the ant, thou ſlothful man; conſider her ways; and be wiſe; which having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt.

Let every man be induſtrious; and eat his own bread. If any man will not work, neither ſhould he eat. Let every man be induſtrious; working the thing which is good; that he may have wherewithal to provide for his own houſehold and family; and to give to him that needeth.

COLLECT.

O God, who in order to provide for all mankind, haſt in thy wiſdom commanded induſtry to all men; grant, that we may never reſiſt this thy wiſe deſign.

Let us learn; that, whatever is our ſtate, we are bound to be frugal and induſtrious in it; If we are poor; that we may be enabled

to preſerve our integrity in the ſtate of trial, in which thy wiſdom hath placed us; and if thy goodneſs hath intruſted us with greater abundance; that we may ſo huſband it, as to enable us to perform all the duties of our ſtation; to pay all our debts, and to do that good to our neceſſitous brethren, for which thou haſt ſo abundantly filled our hands with thy bleſſings.

Grant this, through the grace of our Lord Jeſus Chriſt. Amen.

LESSON XVII.

TAKE heed to yourſelves; leſt at any time your hearts be overcharged with the cares of this life. Take heed and beware of covetouſneſs; for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

Man that is born of a woman hath but a ſhort time to live. His body ſhall ſoon return to duſt, as it was; and the ſpirit ſhall return to God, who gave it.

Jeſus ſpake a parable unto his diſciples, ſaying. The ground of a certain rich man brought forth plentifully: and he thought within

within himſelf, ſaying; What ſhall I do, becauſe I have no room, where to beſtow my fruits? And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits, and my goods: and I will ſay to my ſoul; Soul, thou haſt much goods laid up for thee, for many years in this life; take thy pleaſure and eaſe; eat, drink, and be merry. But God ſaid unto him, Thou fool, this very night thy ſoul ſhall be required of thee.

So fooliſh is every one that layeth up treaſure for himſelf, and is not rich towards God.

COLLECT.

Give us the wiſdom, O Lord, duly to conſider the ſhortneſs and uncertainty of this life; and the eternity and unchangeableneſs of that long life, which is to come after death. Enable us to provide for each, ſuitably to their different importance: moderately for this life; but moſt anxiouſly, and earneſtly for that which is to laſt for ever and for ever. Amen.

LES-

LESSON XVIII.

LORD, give us neither exceſſive poverty, nor exceſſive riches: but feed us with food convenient for us.

Verily I ſay unto you; Truſt thou in the Lord; be induſtrious; and be doing good. So ſhalt thou dwell in the land; and verily thou ſhalt be fed with food convenient for thee.

Seek ye firſt the kingdom of God, and his righteouſneſs; and theſe things ſhall be added unto you. Take therefore no anxious thought for the morrow; for the morrow by the grace of God ſhall take care of the things of itſelf. Be not of doubtful and diſtruſtful minds. Take no anxious thought ſaying; What ſhall we have to eat, or what ſhall we drink; or wherewithal ſhall we be clothed? For your heavenly Father knoweth, that ye have need of theſe things.

In him is the fountain and ſupport of life. He provideth food for all fleſh: he preſerveth man and beaſt: he openeth his hand, and filleth all things living with plenteouſneſs.

Conſider the ravens, and fowls of the air: for they neither ſow, nor reap: they have neither ſtorehouſe, nor barn: yet your heavenly Father feedeth them. Are ye not

much better than they? Are not five ſparrows ſold for two farthings? and yet not one of them is forgotten before God. Fear not, little flock, ye are of more value than many of theſe; for even the very hairs of your head are all numbered. And why take ye anxious thought for raiment? conſider the lilies of the field, how they grow: they toil not; they ſpin not. And yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe. If then God ſo clothes the flowers and graſs; which is to-day in the field, and to-morrow withereth away, and is caſt into the oven; how much more ſhall he clothe you, O ye of little faith?

COLLECT.

O heavenly Father, give us the wiſdom to truſt in thy goodneſs for our future ſupport, and proper proviſion in this life. Truſting in thee, let us never be diſtracted with care, or perplexed with fear; above all, ſo ſtrengthen us inwardly, that for fear of want we may never ſubmit to any thing, that is baſe or wicked Let us learn to look up to thee with chearful hope, and humble confidence, O thou Father and ſupporter of all the univerſe, who reigneſt over all for ever and ever. Amen.

LESSON XIX.

AND the Phariſees, who were covetous, heard all theſe ſayings of Jeſus, and they derided him. Jeſus anſwered and ſaid, No man can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. But what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

The kingdom of heaven is like unto a great treaſure hid in a field: the which when a man hath found, for joy thereof he goeth away, and ſelleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, ſeeking goodly pearls: who when he hath found one pearl, of exceedingly great value; he alſo goes, and ſelleth all that he hath, and buyeth that pearl.

Verily, the value of the kingdom of heaven is above that of rubies: no pearl can equal it. No ſilver is of the price thereof: the gold of Ophir, much fine gold, cannot be valued with it!

Labour not then for the meat which periſheth; but for that meat which endureth

to

to eternal life. Lay not up, and amaſs not for yourſelves treaſures upon earth; where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up and amaſs for yourſelves treaſures in heaven; where neither moth nor ruſt corrupteth. Give alms; provide for yourſelves bags which wax not old; a treaſure in the heavens which faileth not; and where no thief approacheth: For where your treaſure is, there will your heart be alſo.

Truſt not in uncertain riches. The love of money is the root of evil. For in this many have erred, and pierced themſelves through with many ſorrows. Verily I ſay unto you, it is more bleſſed to give than to receive. Be doing good: ready to diſtribute to thoſe in want; laying up in ſtore for yourſelves a good foundation againſt the world to come. Lay hold on eternal life. Be rich in good works.

COLLECT.

Give us, O Lord, the wiſdom ſo frequently and deeply to contemplate the future ſtate of happineſs, that we may thereby perceive, how unworthy of our care all the things of this life are; and that we may from thence learn neither to be elated at the

the beſt, nor dejected by the worſt, that can befall us here.

May we uſe this world ſo far only, as our needs and infirmities require; and expect no perfect happineſs, but that which is prepared for us at thy right hand. Make us ſenſible, that all the riches and ſplendor, all the calamities and misfortunes of this world, are nothing in compariſon of the immenſe happineſs and incorruptible glory, the perfect and endleſs joys, which are in thy divine preſence.

O King of eternity, aſſiſted by thee, may we deſpiſe all earthly avarice, all worldly wiſdom. May we fix our hearts on theſe heavenly treaſures alone; and endeavour to obtain them by thoſe means, which thou haſt ſo graciouſly preſcribed; even by employing our worldly ſubſtance in that charitable manner, which will be to us the greateſt pleaſure here, at the ſame time that it prepares us for eternal felicity hereafter.

Grant this, we beſeech thee, through the grace of our Lord Jeſus Chriſt. Amen.

LES-

LESSON XX.

AND when Jeſus was gone forth into the way, there came one running, who kneeled to him; and aſked him, Good Maſter, what ſhall I do, that I may inherit eternal life? And Jeſus ſaid unto him, Why calleſt thou me good? There is none good, but One; that is, God.

Thou knoweſt the commandments: Do not commit adultery; do not kill; do not ſteal; do not bear falſe witneſs; defraud not; honour thy father and thy mother. And the young man anſwered, and ſaid unto him; Maſter, all theſe have I obſerved from my youth. Then Jeſus beholding him, loved him, and ſaid unto him: Go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven: and come, take up the croſs, and follow me. And the young man was ſad at that ſaying, and went away grieved, for he had great poſſeſſions. And when Jeſus ſaw, that he went away very ſorrowful, he looked about and ſaid unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God! and the diſciples were aſtoniſhed at his words. But Jeſus anſwered again, and ſaid unto

unto them; Children, how hard is it for them, that truſt in riches, to enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle.

Then Peter began to ſay unto him; Behold, we have left all, and followed Thee. What ſhall we have therefore? And Jeſus anſwered and ſaid, Verily I ſay unto you, there is no man, that leaveth houſes or lands for my ſake, and for the ſake of the goſpel of righteouſneſs, but ſhall receive an hundred fold more *comfort* in this preſent time, and in the world to come, life everlaſting.

COLLECT.

O God, with whom all things are poſſible, ſtrengthen Thou our weakneſs; and enlighten our ignorance.

Grant, that we may obſerve from our youth all the duties, in which we are inſtructed; and that we may add to all other virtues the wiſdom never to fix our hearts on the riches of this world. Give us grace, that we may always preſerve ſuch an habit of mind, as to be ready to diſpoſe of them in the way which is moſt acceptable in thy ſight; and to be able to part with our whole fortune, whenever our duty makes it neceſſary.

Grant,

Grant, that we may always take care not to want the greateſt comforts of this life; the teſtimony of a good conſcience, and of thy favour, and, as our reward in the world to come, life everlaſting, through Jeſus Chriſt our Lord; who himſelf willingly endured the greateſt poverty while on earth, and had not where to lay his head: but now reigneth at the right hand of thy majeſty; far above all power, and riches, and glory for ever and ever. Amen.

LESSON XXI.

LIVE in this preſent world with moderation, and temperance: as uſing the good things of this world, and not abuſing them. In the day of thy proſperity, rejoice. It is good and right for a man to eat and to drink; to enjoy the good of all his labour; to enjoy the wealth that God hath given him; but ever remembering, that this is the gift of God. Uſe hoſpitality one to another without grudging. All theſe things, if moderately uſed, are good; for they were made to make men glad: Every gift of God is good; and nothing

is to be refuſed; if it be received with gratitude and thankſgiving.

Rejoice, O young man, in thy youth; and let thy heart chear thee in the days of thy youth: yet remember now thy Creator; bleſs him that made thee, and who hath repleniſhed thee with his good things.

Run not into vanity. Let not your adorning be only outward adorning, of wearing of gold, and of putting on of apparel; but let it be in that which is not corruptible; in the ornaments of the ſoul; which in the ſight of God and man are of great price. Put on wiſdom, and let it clothe you: Let your virtue be unto you, as a robe and as a diadem.

Neither count ye it pleaſure to run into luxury and exceſs; to be gluttonous, to riot, or to be companions of drunkards. For the drunkard and the glutton ſhall come to ſickneſs, poverty, and diſhonour. Walk not as brute beaſts in laſciviouſneſs, luſts, exceſs, drunkenneſs: Be ſober; not faſhioning yourſelves to the luſts and ignorance of this world: God hath called you out of this darkneſs into his marvellous light; God hath called you to glory and to virtue. He hath given unto you exceedingly great promiſes, that having eſcaped the corruption of this world, ye might be partakers of the divine nature.

Seeing

Seeing this then, what manner of perſons ought ye to be? Ye ought to give all diligence, and add to your faith, knowledge; and to your knowledge, temperance. Turn not from the way of virtue. Turn not from the holy commandment delivered to you.

COLLECT.

Accept, O God, our moſt humble thanks for all the good things, which thou haſt beſtowed on us in this life. And we pray thee, give us the wiſdom, and happineſs that we may uſe them all, chearfully, thankfully, and temperately.

O give us grace, that we run not into any exceſs in them, into luxury or vanity. Give us the wiſdom, that we may never be ſo fooliſh and mean as to place our happineſs in our vices: But let our ſupreme delight be in the noble pleaſures, which exalt our natures; in virtue; in the ſublime joy of doing good. Let us exchange the ſatisfaction of a brute for the joys of angels: for in theſe things even thou delighteſt, O Thou great God, who reigneſt over all, for ever and ever. Amen.

LESSON XXII.

NOW it came to paſs, as they went by the way, that Jeſus entered into a certain village, and a certain woman, named Martha, received him into her houſe. And ſhe had a ſiſter, called Mary, who ſat at Jeſus's feet, and heard his word: But Martha was cumbered about much ſerving, and came unto him, and ſaid; Lord, doſt thou not care, that my ſiſter hath left me to ſerve alone? Bid her therefore, that ſhe help me.

And Jeſus anſwered, and ſaid unto her; Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath choſen that good part, which ſhall not be taken away from her.

COLLECT.

O God, ſole author of all happineſs and wiſdom, grant, we beſeech thee, that we may not be content to beſtow all our attention on the low pleaſures and cares of the table. Enlarge thou our minds, and open to our hopes more noble views. Let our meat be to do thy will, and to finiſh thy work.

Im-

Impart to us the wiſdom, that we may be careful, not of the many things of this life, but of the one thing really needful: even the devoting from our early youth our whole hearts to thee, O greateſt and beſt of all beings.

Aſſiſt us by thy holy Spirit, that we may diligently take all opportunities of hearing the words of thy heavenly wiſdom. Give us grace to attend to reading, to exhortations. O fill thou our hearts with the holieſt meditations, with the moſt fervent prayers.

O grant, that we may chuſe this good part; the happineſs whereof no changes or chances of fortune, no poverty or ſickneſs, nothing in life or in death, nothing in this world, or in that which is to come, will ever be able to take from us.

LESSON XXIII.

JESUS ſpake this parable unto his diſciples. A certain man had two ſons: and one of them ſaid to his father: Father, give me the portion of goods, which falleth to me. And his father divided unto them his living. And

not many days after, this his ſon gathered all together, and left his father, and took his journey into another country, and there devoured and waſted his ſubſtance with riotous living.

And when he had ſpent all, there aroſe a mighty famine in that land; and he then began to feel that he was in want. And he went and joined himſelf to a citizen of that country, and he ſent him into his fields to feed ſwine: and he would fain have filled his belly with the huſks that the ſwine did eat; but no man gave them unto him.

And when he came to himſelf, he ſaid: How many hired ſervants of my father have bread enough and to ſpare, while I periſh with hunger! I will ariſe, and will go to my Father, and will ſay unto him; Father, I have ſinned againſt heaven, and againſt thee, and am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

And he aroſe and went to his father; but, when he was yet a great way off, his father ſaw him, and had compaſſion on him, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him; Father, I have ſinned againſt heaven and againſt thee; and am no more worthy to be called thy ſon.

COLLECT.

O Lord, we beſeech thee, give us the wiſdom duly to conſider the miſerable conſequences of exceſs and luxury, even in this life. Let us never forget, that theſe vices naturally debaſe the mind, and impair the health; that they are deſtructive of the largeſt eſtates; that they bring contempt on our characters, and hinder us from doing good.

O then let us never fall into the miſery and infamy of the prodigal ſon: but give us grace always, that, inſtead of becoming unworthy of our fathers, we may by thy aſſiſtance ſo behave onrſelves, as to be an honour and bleſſing to them.

Far from bereaving them of their ſubſtance to ſupply food for our vices; or ſquandering that on our idle pleaſures which ought to be the ſupport and comfort of their old age; aſſiſt us, that as ſoon as we are able, we may anſwer their reaſonable expectations; and, if need be, may labour with the greateſt chearfulneſs for their benefit and happineſs.

So by thy goodneſs may we hope for honour and plenty in this life; for the favour both of God and man; inſtead of being deſpiſed, and deſerted by all, as this prodigal

was: for by whom can we expect to be aſſiſted, when we ſhew ourſelves ungrateful even to our very parents?

O Lord, we beſeech thee, write all theſe thy holy laws in our hearts, and incline our hearts always to keep them, through the grace of our bleſſed maſter Jeſus Chriſt. Amen.

LESSON XXIV.

JESUS ſaid unto his diſciples: There was a certain rich man who was clothed in purple and fine linen, and fared ſumptuouſly every day: And there was a certain beggar, named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his ſores.

And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried: and in hell he lifted up his eyes, being in torments; and ſaw Abraham afar off, and Lazarus in his boſom; and he cried and ſaid: Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip

tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham ſaid; Son, remember that thou in thy life time receiveſt thy good things, and likewiſe Lazarus vile things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulph fixed: ſo that they, which would paſs from hence to you, cannot; neither can they paſs to us, that would come from you.

Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe; for I have five brethren: that he may teſtify to them, leſt they alſo come into this place of torment. Abraham ſaid unto him: They have Moſes and the prophets: let them hear them. And he ſaid; Nay, father Abraham, but if one went to them from the dead, they will repent; And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

COLLECT.

Have mercy upon us, O God! O ſave us by thy grace, and deliver us from falling into the horrors of hell.—O grant, that we and our brethren, now in our youthful years, may

may ſo hearken to thy commandments in the holy Scriptures, and to the doctrine and example of our Lord Jeſus Chriſt, that none of us may ever come to this place of torment.

Let not our ſubſtance (whatever it be) make us ſuch as this rich man was. Let us not waſte the ſubſtance, with which thou haſt intruſted us, in luxury, in vanity, or pride; that what we ſow in theſe vices, we may not reap in this dreadful puniſhment: but while we have time, let us do all poſſible good. Let us be abundant in kindneſs to all, that are in affliction; to the ſick; and to the needy; let us be merciful, that we alſo may obtain thy mercy in the day of theſe thy fearful judgements.

Have mercy upon us, O God. O preſerve us by thy grace from the pains of damnation. Diſpoſe thou the way of thy ſervants towards the attainment of everlaſting life; that with Lazarus and Abraham, and all other thy departed ſaints, (whether high or low, rich or poor in this ſhort life) we may by thy infinite mercy be all numbered together in glory everlaſting. Amen, and Amen.

LESSON XXV.

AFTER theſe things the Lord appointed ſeventy diſciples, and ſent them two and two before his face into every city and place; to preach the Goſpel of righteouſneſs, and to heal all manner of diſeaſe.

And he lifted up his eyes, and ſeeing the multitudes (for there was an innumerable multitude gathered together, from Galilee and Judea; from Syria and Decapolis; and the country beyond Jordan) he ſaid unto his diſciples; the harveſt truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

Verily your labour ſhall not be in vain. He that reapeth ſhall receive his reward, and gather fruit unto life eternal: but no man having put his hand to the plough, and looking back, is fit for the kingdom of God. *Be not ſlothful in buſineſs. While ye have opportunity, do good to all men. Lift up the hands that hang down, and the feeble knees. Be not weary in well-doing; for in due ſeaſon ye ſhall reap, if ye faint not. Every man ſhall receive his own reward, according to his labour; for*

in

in this ye are labourers with God. For one planteth; another watereth; but God giveth the increaſe.

Verily God is not unrighteous to forget your work and labour of love. Be ye not ſlothful then, but followers of them, who through faith and diligence and patience now inherit the promiſes.

Even alſo as the Son of man himſelf came not to be miniſtered unto, but to miniſter: for therefore came I forth. I muſt work the works of him that ſent me, as long as it is day. The night (of death) cometh, when no man can work. As long as I am in the world, I am the light of the world. *Let every one of you ſhew the ſame diligence, unto the end.*

COLLECT.

Give us thy grace, O Lord, and holy Spirit, that we may endeavour to imitate the diligence of our Lord Jeſus Chriſt. O let us conſider, that no man had leſs need of labour, than he; that the whole world was his; and that the riches, and the fulneſs thereof was at his diſpoſal. Yet did he find work for himſelf; and was continually employed in imparting benefits to men, and performing what was pleaſing in thy ſight:

nor was ever induſtry exerciſed upon earth, comparable to his.

Grant that we may follow his divine example. May we remember always, that from ſuch holy and beneficent induſtry ariſe the greateſt and moſt noble pleaſures even of this life; and may we look forward always to the ſtill greater rewards of our labours, thy gracious promiſes in life eternal, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON XXVI.

THERE *are diverſities of gifts, there are differences of operations. To one man is given wiſdom; to another knowledge; to another the gifts of healing. But it is the ſame God that worketh all in all: one and the ſelf-ſame ſpirit worketh all theſe things; dividing to every man ſeverally as he will, and giving gifts to every man to profit withall.*

In this God acteth as a man, who, being to travel into a far country, called unto him his ſervants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to [redacted] ſeveral ability; and ſtraight-

ſtraightway he took his journey. Then he, that received the five talents, went and traded with the ſame; and made them other five talents. And likewiſe he, that had received two, gained alſo other two. But he, that had received one, went and digged in the earth, and hid his lord's money.

After a long time the lord of thoſe ſervants cometh and reckoneth with them: and he that had received five talents, came and brought other five talents; ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more. His lord ſaid unto him; Well done, thou good and faithful ſervant. Thou haſt been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord. He alſo, that had received two talents, came and ſaid; Lord, thou deliveredſt unto me two talents; behold, I have gained two other talents beſides them. His lord ſaid unto him; Well done, thou good and faithful ſervant. Thou haſt been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord.

Then he, that had received the one talent, came and ſaid; Lord, I have hid thy talent in the earth. Lo, there thou haſt that which

is thine. His lord anſwered and ſaid unto him; Thou wicked and ſlothful ſervant: thou oughteſt to have put my money to the exchangers, and then at my coming I ſhould have received mine own with profit. Take therefore the talent from him, and give it unto him that hath ten talents; for he ſhall have abundance. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

COLLECT.

O mercifnl Father, we humbly beſeech thee, graciouſly look down upon this and all other ſeminaries of wiſdom and virtue; in which by thy never-failing providence there are numbers of the children of men always riſing, endued with different kinds and degrees of genius and talents, yet all capable of great improvement, all by thy aſſiſtance capable of being made uſeful to the world, in thy ſervice.

O pour upon us continually thy wiſdom, and inſpire us with ſuch induſtry, that in our ſeveral ſtations we may all improve to the utmoſt the talents, with which thou haſt intruſted us; and employ them all to the good of our country, the benefit of mankind; and

above

above all, to thy ſervice, and to the glory of thy moſt holy name.

So may we be numbered among thy good and faithful ſervants, and enter into thy eternal joy, through the grace of our Lord Jeſus Chriſt. Amen.

LESSON XXVII.

AND Jeſus ſat over againſt the treaſury in the temple, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much. And there came a certain poor widow, and threw in two mites, which together make a farthing. And he called unto him his diſciples, and ſaid unto them, Verily I ſay unto you, that poor widow hath caſt more in, than all they which have caſt into the treaſury: for all they did caſt in of their abundance; but ſhe of her want did caſt in all ſhe had, even all her living.

COLLECT.

Grant, O Lord, that from this gracious acceptance of the widow's mite, we may learn, like her, whatever good we are doing, always

always to perform it with a pious and hearty intention, which can make the ſmalleſt thing acceptable in thy ſight, through our Lord Jeſus Chriſt, Amen.

LESSON XXVIII.

JESUS ſaid unto the Phariſees, The kingdom of heaven is like unto a certain man, who made a marriage for his ſon; and made a great ſupper, and bad many unto it: and he ſent his ſervant to call them that were bidden unto the wedding, ſaying, Come; for all things are now ready: and they would not come. And he ſent forth other ſervants, ſaying, Tell them that are bidden, Behold, I have prepared my feaſt: my oxen and my fatlings are killed, and all things are ready: come to the marriage. But they made light of it, and with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee, have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee, have me excuſed. And

they went their ways; one to his farm, and the other to his merchandiſe.

Then the maſter of the houſe being angry, ſaid to his ſervants, The ſupper is ready, but they that were bidden are not worthy. Go out quickly then into the ſtreets and lanes of the city, and bring in hither the poor and the maimed, the halt and the blind: and go out likewiſe into the highways and hedges; and compel them, whom ye find there, to come in. So the ſervants went out, and gathered together the poor; and the houſe was filled, and the room was furniſhed with gueſts.

COLLECT.

O Lord, give us grace, we beſeech thee, that we may always readily attend to the invitations of thy Holy Spirit; remembering, that on our refuſal of them, we ſhall certainly forfeit all theſe divine favours, to which we are thus invited; while the poor of this world, who are ready to obey thy commands, ſhall become our ſuperiors, by becoming heirs of thy everlaſting kingdom of glory in heaven.

O Lord, endue us always with ſuch holy and heavenly wiſdom, that no regard to any buſineſs,

buſineſs, profit, or pleaſure of this world, may ever become a ſnare unto us, by making us to neglect our duty to thee, or forget thoſe things which relate to our future ſtate in thy kingdom in heaven; the only things, which are of an everlaſting conſequence to us; and to which all the ſhort-lived objects of human cares and pleaſures are not worthy to be compared.

Grant us this moſt true wiſdom and happineſs, we humbly beſeech thee, through the grace of our Lord Jeſus Chriſt. Amen.

LESSON XXIX.

WHEN thou art invited by any man to a feaſt, ſit not down in the higheſt place; leſt a more honourable man than thou be invited; and he that invited thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt place. But when thou art invited, go and ſit down in the loweſt place; that when he that invited thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have honour in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be

abaſed; and he that humbleth himſelf, ſhall be exalted.

Be not proud. Ye younger, ſubmit yourſelves to the elder. Thou ſhalt honour the face of the old man. Thou ſhalt reverence the hoary head. Treat the younger men, as brethren; let nothing be done through ſtrife, or envy, or vain glory; be ye loving to each other, in honour preferring one another. In lowlineſs of mind let each eſteem others better than themſelves. Condeſcend to men of low eſtate. Deſpiſe not the poor. Be ye all clothed with humility: for the fear of the Lord is the inſtruction of wiſdom, and before honour is humility.

COLLECT.

Grant us the grace, O Lord, that we may learn always to behave ourſelves with proper reſpect to thoſe who are our ſuperiors in age, authority, or knowledge: above all, let us reverence thoſe, who are grown old in wiſdom and virtue.

Grant, that we may remember, that nothing is more becoming us in the days of our youth, than modeſty and humility to all: That this virtue will gain us the love, eſteem, and friendſhip of all mankind, and make us acceptable in thy ſight. Teach us, that all human

human pride is founded in meanneſs of ſpirit, ſupported by ignorance, and filled with unhappineſs: but that this moſt noble virtue is the higheſt wiſdom, the beginning and ending of all knowledge, the continual ſource of all happineſs; and of all great and benevolent, and pious thoughts; the beſt ſecurity of all holy affections; and the foundation and ſupport of every good word and work.

Pour into our hearts this moſt heavenly grace, we beſeech thee, through our Lord Jeſus Chriſt, who has taught us the perfection of it both in his doctrine, and example. Amen.

LESSON XXX.

JESUS ſpake this parable unto certain men who truſted in themſelves, that they were righteous, and deſpiſed others. Two men went up into the temple to pray: the one a Phariſee, and the other a Publican. The Phariſee ſtood, and prayed thus. God, I thank thee, that I am not, as other men are, extortioners, unjuſt, adulterers, or even as this Publican.

I faſt twice in the week! I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven; but ſmote upon his breaſt, ſaying; God, be merciful to me a ſinner.

I tell you this man went down to his houſe, juſtified rather than the other: for whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

I ſay unto every one that is among you, not to think of himſelf more highly than he ought to think: but to think ſoberly, and to ſerve the Lord with all humility of mind.

COLLECT.

O thou greateſt, and beſt of all beings, God of infinite wiſdom and majeſty; O moſt mighty and holy God, we thy unworthy ſervants, who are nothing but duſt and aſhes, and miſerable ſinners, beſeech thee to preſerve us from the folly of all human vain glory, of all pride, and blindneſs of heart.

Grant us the wiſdom, that, whenever we happen to think on our virtues and good actions, we may alſo conſtantly reflect on the many offences which we have committed. Then ſhall we find no reaſon to be proud, or to deſpiſe others; but to proſtrate ourſelves in thy

thy moſt awful preſence with all humiliation of body and mind.

Spare us, good Lord, thou moſt worthy judge eternal, have mercy upon us: mercifully give to thy ſervants the ſupport and increaſe of thy divine grace, that we may correct all our errors and faults; and continually endeavour to amend our lives according to thy holy word.

LESSON XXXI.

JESUS in the beginning of his miniſtry, came up from the banks of Jordan, being full of the Holy Ghoſt; and was led by the Spirit into the wilderneſs; and behold, the devil cometh and taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them. And the devil ſaid unto him; All the power of theſe will I give thee, and the glory of them: if thou therefore wilt fall down and worſhip me, all ſhall be thine. Then ſaid Jeſus unto him, Get thee hence, Satan; for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

Then the devil leaveth him, and behold, angels came and miniſtred unto him.

And it came to paſs afterwards, that the multitudes, when they had ſeen the miracles, that Jeſus did, ſaid, This of a truth is that prophet, that ſhould come into the world. When Jeſus therefore perceived, that they would come and take him by force, and make him a king, he departed from them into a mountain by himſelf alone.

Jeſus went up to Jeruſalem; and there came to him the mother of Zebedee's children with her ſons, worſhiping him, and deſiring a certain thing of him. And he ſaith unto her, What wilt thou? She ſaith unto him, Grant, that theſe my two ſons may ſit the one on thy right hand, the other on thy left in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk: my kingdom is not of this world; Behold, we go up to Jeruſalem, and there the Son of man ſhall be betrayed and condemned to death. Are ye able to drink of the cup (the cup of affliction) which I ſhall drink of; and to be baptized with the baptiſm that I am to be baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am to be baptized with;

but

but to ſit on my right hand and on my left, is not mine to give, but it ſhall be given to them, for whom it is prepared of my Father. And when the ten diſciples heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid: Ye know that the princes of the Gentiles exerciſe dominion over them, and that their great ones exerciſe arbitrary authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; whoſoever will be chief among you, let him be your ſervant. Even as the Son of man himſelf came not to be miniſtred unto, but to miniſter; and to give his life a ranſom for many.

COLLECT.

O God, give unto us the wiſdom to ſerve and worſhip thee alone; and never to deſire or accept of any honour or power, that may be offered to us on baſe and wicked terms. Let us not be deſirous of any power, but only of the power of doing good; and let us remember, that this is always very much in our reach, whatever our ſtation is.

O grant, that in this glorious employment we may exert our induſtry and abilities to the

the utmoſt; and never think any office too humble or laborious; but may in all things joyfully follow his bleſſed example, who thus took upon him the form even of a ſervant, and gave even his life a ranſom for us men, and for our ſalvation.

Grant, that inſpired by thy wiſdom we may, like him, diſdain all the objects of earthly ambition. Let us always remember, that by thy infinite goodneſs thou haſt made us for eternity. Let us aſpire after thoſe honours and rewards, which the ſouls of the wiſeſt and beſt men, the poor and humble in ſpirit, now made perfect, receive from thy hand; thoſe incorruptible crowns of glory, which angels and archangels enjoy in the preſence of thy throne, O eternal king of heaven, for ever and ever. Amen.

LESSON XXXII.

JESUS ſpake to the multitude, and to his diſciples, ſaying, Seek not the praiſe and honour that cometh from men; but ſeek ye the honour that cometh from God. Be not as the Scribes and Phariſees. All the good works, which they do, they

they do only to be ſeen of men. They love the uppermoſt places at feaſts, and the chief ſeats in the ſynagogues, and greetings in the publick places, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi; for one is your maſter, even Chriſt: and all ye are brethren. Whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

Charge them, that are rich in this world, and powerful, together with thoſe that receive honour from men, that they be not high-minded. For thus ſaith the Lord;

Let not the mighty man glory in his might;
Let not the rich man glory in his riches;
Let not even the wiſe man glory in his wiſdom;
But let him that glorieth, glory in this,
That he knoweth me, that I am the Lord,
Which exerciſe loving-kindneſs, judgment and righteouſneſs;
For in theſe things, even I delight, ſaith the Lord.——

He that glorieth, let him glory in this; that he ſerveth the Lord with all humility of mind; that he laboureth moſt abundantly in doing good, and in relieving the poor and fatherleſs in their affliction; and that he keepeth himſelf pure and unſpotted from the world; exerciſing himſelf in this, to have from his youth up, a conſcience void of offence towards God, and towards man.

CONCLUDING COLLECTS.

O God, grant us the wiſdom, that we may always be careful in the choice of that thing, in which we endeavour to excel. Let us not ever be ſo unworthy of the name of Chriſtians, as to ſtrive to excel in vice or folly. Let us not emulate one another in things that are trifles, or of ſmall importance; nor in mere riches or power, But let this be our principle aim: to excel in that which is moſt excellent, moſt noble, moſt divine. And to ſeek that honour alone which cometh from thee.

Grant, that we may always conſider the ſtudy of true virtue and piety to be our chief wiſdom; our chief happineſs; our chief glory. Let us conſider, that this ſtudy ought to be the main end of all the inſtruction that is given to us: being far more beneficial and honourable than any other knowledge and underſtanding. That upon that moſt noble part of our education depends in great meaſure the happineſs and goodneſs of the whole courſe of our future lives; and even our ſalvation itſelf.

O heavenly Father, grant, that we may always receive thy bleſſed doctrines with all humility, meekneſs, and modeſty; with all attention

attention and ſincerity of heart. Grant, that we may be trained up in the way of virtue, in the right way leading to the glory of thy everlaſting kingdom; and that, when we grow old, we may never depart from it.

O heavenly Father, we beſeech thee, keep us in continual goodneſs and piety, that through thy grace we may be ſafe from all temptations, and devoutly given to ſerve thee in all good works, to the glory of thy holy name, and to our own eternal happineſs.

Grant this, O heavenly Father, we moſt humbly beſeech thee, in the name of thy Son, our Lord Jeſus Chriſt. Amen.

BOOK II.

OR,

BENEFICENCE.

Whatſoever ye would deſire that men ſhould do unto you, do ye even ſo unto them.

Principal Contents.

1. The compaſſion and beneficence of Chriſt to the afflicted.
2. The extenſiveneſs of his indefatigable beneficence.
3. Jeſus conceals many of his beneficent actions.
4. Does good, both in private and in publick.
5. Does good to many on the Sabbath-day, keeping that day not indeed in ſuperſtition, but in true holineſs and beneficence.
6. Feeds the multitudes, and thinks not of indulging his own appetites.

The ſubjects of the Collects to theſe ſix leſſons, are prayers, that we by the grace of God may learn to be kind and benevolent, and to imitate all theſe different examples of the goodneſs of Chriſt.

7. Je-

7. Jeſus declares the two principal duties to be the love of God and the love of man; and informs his diſciples what great rewards are prepared by the goodneſs of God, for theſe virtues in this world, and in that which is to come.

N. B. The ſubject of this Collect, and of all the following ones in this book, is prayer to God, that we may be aſſiſted by his grace to ſtudy and practiſe all the doctrines of benevolence, which Chriſt hath taught us.

8. Rewards of charity at the laſt day, and puniſhments for the want of it.

9. Beneficence not to be confined to our neighbours and countrymen; but to be extended as much as poſſible to all men of all religions.

10. 11. ——And of all countries.

12. Duty of mutual forgiveneſs of each other.

13 Benevolence and beneficence to our enemies.

14. Particular duties of benevolence and beneficence to our parents.

15. 16. 17. Duties of friendſhip.

BOOK II.

OR,

BENEFICENCE.

LESSON I.

JESUS went about daily doing good.

It came to paſs, that one day Jeſus aroſe out of the ſynagogue, and entered into Simon's houſe. And Simon's wife's mother was taken with a great fever; and they beſought Jeſus for her: and he ſtood over her, and rebuked the fever; and it left her, and immediately ſhe aroſe, and miniſtered unto them.

And there was a certain nobleman, whoſe ſon was ſick at Capernaum, and he went unto Jeſus, and beſought him that he would come down, and heal his ſon; for he was at the point of death. Jeſus ſaith unto him,

Go thy way; thy ſon liveth. And the man believed the word, which Jeſus had ſpoken, and he went his way; and as he was now going down, his ſervants met him, and ſaid to him, Thy ſon liveth. Then enquired he of them the hour, when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him: ſo the father knew, that it was at the ſame hour, in which Jeſus ſaid unto him, Thy ſon liveth: and he himſelf believed, and his whole houſe.

And Jeſus came to Jericho, and as he went out of that town with his diſciples, a great number of people followed him: and behold two blind men (one of them Bartimæus, the ſon of Timæus) ſat by the way-ſide begging: and when they heard, that Jeſus of Nazareth paſſed by, they began to cry out, ſaying; Have mercy on us, O Lord; Jeſus, thou ſon of David have mercy on us. And the multitude rebuked them, and charged them, that they ſhould hold their peace: but they cried out the more a great deal, ſaying, Have mercy on us, O ſon of David. Then Jeſus had compaſſion on them, and ſtood ſtill, and commanded them to be called unto him. And they called the blind men, ſaying unto them; Be of good comfort; riſe, he calleth you.—And they came to Jeſus. Jeſus then

ſaith

ſaith unto them, What will ye, that I ſhould do unto you? The blind men anſwered, Lord, That our eyes may be opened, that we may receive our ſight. And Jeſus had compaſſion on them, and touched their eyes, and ſaid unto them, Go your way, your faith hath made you whole: and immediately their eyes received ſight, and they followed Jeſus in the way.

COLLECT.

O moſt merciful God, by whoſe benevolent providence our Lord Jeſus Chriſt came into this world, and went about, having compaſſion on the afflicted, and daily doing good, in order that we might learn to follow the example of ſo great beneficence; O pour upon us thy grace, that we, like him, may never ſuffer one day of our lives to paſs away, without having performed in it ſome one good and kind action; employing all the natural means in our power, our induſtry, our time, our ſubſtance, our knowledge and ſkill, to the ſame moſt great and glorious purpoſe. Grant this, O Lord, through the ſame Jeſus Chriſt. Amen.

LESSON II.

IT came to paſs, that Jeſus went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, A great prophet is riſen up among us, and God hath viſited his people.

And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there. And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others: and they laid them down at Jeſus's feet, and he healed them; inſomuch, that the multitude wondered

dered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

And this rumour of him went forth throughout all Judea, and throughout all the region round about, and the diſciples of John ſhewed him all theſe things. And John, calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another? When the men were come unto him, they ſaid, John Baptiſt hath ſent unto thee, ſaying, Art thou he that ſhould come, or look we for another? And in that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, and to the poor the Goſpel is preached.

COLLECT.

Give us grace, O Lord, to copy in our own lives and actions the infinite indefatigable beneficence and compaſſion of Chriſt: making this our chief pleaſure, our principal

glory, that in the courſe of our lives multitudes may, by our aſſiſtance, be relieved in all their various diſtreſſes and afflictions.

Grant by thy grace, that even in theſe our early years we may be conſtantly employed in endeavouring to do all the good in our power: and as we grow up to a more mature age, do thou, O giver of all wiſdom, continually aſſiſt us in forming, and make us vigorous, unwearied, and intrepid, in executing the moſt noble and extenſive ſchemes of publick, private, and domeſtick uſefulneſs, and beneficence.

Grant this, O heavenly Father, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON III.

JESUS ſaith unto his diſciples, Take heed that ye do not your alms before men to be ſeen of them, otherwiſe ye have no reward of your Father, which is in heaven. Therefore, when thou doeſt thine alms, do not ſound a trumpet before thee, as the hypocrites do in the ſynagogues and in the ſtreets, that

that they may have glory of men. Verily I ſay unto you, they have their reward. But when thou doeſt thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in ſecret: and thy Father, who ſeeth in ſecret, himſelf ſhall reward thee openly.

Jeſus cometh to Bethſaida, and they bring a blind man, and beſought him to touch him; and he took the blind man by the hand, and led him out of the town. After that Jeſus put his hands upon his eyes, and made him look up, and he was reſtored, and ſaw clearly. And Jeſus ſent him away to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

Jeſus departed, and two other blind men followed him, crying and ſaying, Thou Son of David, have mercy upon us! And he went into a houſe, and the blind men came to him; and Jeſus ſaith unto them, Believe ye, that I am able to do this? They ſay unto him, Yea, Lord. Then touched he their eyes, ſaying, According to your faith, be it unto you; and their eyes were opened; and Jeſus ſtraightly charged them, ſaying, See that no man know it. But they, when they were departed, ſpread abroad his fame in all that country.

They bring unto Jeſus one that was deaf, and had an impediment in his ſpeech, and they beſeech him to put his hands upon him, and Jeſus took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue, and looking up to heaven, he ſighed, and ſaid unto him, Ephphatha, that is, be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And Jeſus charged them that they ſhould tell no man. But the more he charged them, ſo much the more a great deal they publiſhed it, and they were beyond meaſure aſtoniſhed, ſaying; He hath done all things well. He maketh both the deaf to hear, and the dumb to ſpeak.

COLLECT.

Give us grace, O Lord, that we may learn, that the glory of heaven infinitely outweighs all the applauſe of men here on earth; and that, how ſecretly ſoever our virtues may be performed (after the doctrine and example of Chriſt, who frequently concealed many of his beneficent and pious actions), yet thou, our heavenly Father, ſeeſt them, and wilt not fail to publiſh, honour, and reward

ward them moſt openly before the face of all men, and all the holy angels.

Grant, O Lord, that we may attain to this the greateſt of all honours, through the ſame Jeſus Chriſt our bleſſed Maſter and Saviour. Amen.

LESSON IV.

BEHOLD, there came a man full of leproſy unto Jeſus, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean; and Jeſus put forth his hand, and touched him, ſaying, I will; Be thou clean: and immediately his leproſy was cleanſed: and Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift which Moſes commanded for a teſtimony unto them.

Then cometh unto Jeſus one of the rulers of the ſynagogue (Jairus by name), and when he ſaw him, he fell at his feet, and beſought him greatly, ſaying, My little daughter lieth at the point of death; I pray thee, come and lay thy hand on her, that ſhe may be healed: and ſhe ſhall live: and Jeſus went with him, and much people followed him, and thronged.

And

And a certain woman, which had an iſſue of blood twelve years, and had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing better, but rather grew worſe; when ſhe heard of Jeſus, came in the preſs behind, and touched his garment (for ſhe ſaid, If I may touch but his clothes, I ſhall be whole): and ſtraightway the fountain of her blood was dried up, and ſhe felt in her body, that ſhe was healed of that plague. But Jeſus immediately knowing, that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes? And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee; and ſayeſt thou, Who touched me? But Jeſus looked round about to ſee her that had done this thing. The woman then fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth: and he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague.

While he yet ſpake, there came from the ruler of the ſynagogue's houſe certain which ſaid; Thy daughter is dead, why troubleſt thou the Maſter any further? As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue,

gogue, Be not afraid, only believe. And he ſuffered no man to follow him, ſave Peter and James, and John the brother of James; and he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly; and, when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entered in where the damſel was lying: and he took her by the hand, and ſaid unto her, Talitha cumi, which being interpreted is, Damſel, Ariſe: and ſtraightway the damſel aroſe, and walked; for ſhe was of the age of twelve years: and they were aſtoniſhed with a great aſtoniſhment, and he charged them ſtraightly, that no man ſhould know it.

COLLECT.

Aſſiſt us with thy grace, O God, that we may imitate the example of our bleſſed maſter Jeſus Chriſt, who was continually employed in doing good, both in publick and in private: chuſing as much as poſſible to conceal his beneficent actions, but not declining to do good in the moſt publick manner, whenever thy glory and the benefit of mankind required it.

it. Grant this, O God, through the ſame Jeſus Chriſt. Amen.

LESSON V.

JESUS was teaching in one of the ſynagogues on the Sabbath. And behold there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up herſelf. And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. And he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God. And the ruler of the ſynagogue was full of indignation, becauſe that Jeſus had healed on the Sabbath day, and he ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the Sabbath day looſe his ox or his aſs from the ſtall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen

eighteen years, to be looſed from this bond on the Sabbath day? And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoiced for all the glorious things that were done by him.

And it came to paſs, that, as he went into the houſe of one of the chief Phariſees to eat bread on the Sabbath day, they watched him; and behold there was a certain man before him which had the dropſy. And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him and healed him and let him go: and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the Sabbath day? and they could not anſwer him.

And when he was departed thence, he went into their ſynagogue. And behold there was a man which had his hand withered: and they aſked him, ſaying, Is it lawful to heal on the Sabbath day? that they might accuſe him. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep; and, if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? how much then is a man better than a ſheep? wherefore it is lawful to do well on the

the Sabbath days. Then ſaith he to the man, Stretch forth thine hand: and he ſtretched it forth, and it was reſtored whole like as the other.

COLLECT. I.

O God, who art the author and giver of all wiſdom and virtue, preſerve us, we beſeech thee, from ſuperſtition. Let us learn, that true religion is this, to love thee with all our mind, to do as much good as we can at all times to our fellow-creatures, and to keep ourſelves pure and unſpotted from the world. Increaſe in us, we beſeech thee, true religion, and defend us from all the miſchiefs of an ignorant and miſguided zeal. Grant this, O God, through our Lord Jeſus Chriſt. Amen

COLLECT. II.

Give us thy grace, O Lord, to keep the Sabbath day, not indeed with ſuperſtition, but always with true ſanctity. Six days let us labour, and do all our works, both ſuch as regard this world, and that which is to come: but on the ſeventh day let us reſt from worldly labours: let us, by thy grace, always reſerve it entirely for the concerns of eternity. Let

us keep it not in idleneſs, but in holy and heavenly induſtry; in all the moſt eminent works of charity and of piety. Even as the glorious company of angels and archangels (free from ſuch labours and cares, as are appointed for man upon earth) keep their perpetual Sabbath in thy heavenly temple; celebrating and adoring thy glory and goodneſs; doing thy pleaſure, and miniſtring by thy command for the good of men.

Grant, that, by thus keeping thy Sabbaths here on earth, we may prepare our ſouls for thoſe heavenly manſions: grant this, we beſeech thee, through our Lord Jeſus Chriſt. Amen.

LESSON VI.

JESUS went about teaching in the ſynagogues, and preaching the Goſpel, and healing all manner of ſickneſs, and all manner of diſeaſes among the people, and his fame went throughout all Syria; and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe that were lunatick, and thoſe that were poſſeſſed with unclean ſpirits,

ſpirits, and thoſe that had the palſy, and he healed them. And the people ran throughout that whole region round about, and carried about in beds thoſe that were ſick, where they heard that Jeſus was: and whitherſoever he entered, into villages, or cities, or countries, they laid the ſick in the ſtreets, and beſought him, that they might touch, if it were but the border of his garment, and as many as touched him were made whole.

And again Jeſus went forth with the multitudes and healed their ſick.—And in thoſe days, the multitudes being very great, and having nothing to eat, Jeſus called his diſciples, and ſaith unto them, I have compaſſion on the multitude, becauſe they have been with me now three days, and have nothing to eat. I will not ſend them away faſting, leſt they faint by the way. His diſciples anſwered him, From whence can thoſe men be here ſatisfied with bread? ſend them away, that they may go into the villages, and buy themſelves victuals. Jeſus ſaid, If I ſend them away faſting to their own houſes, they will faint by the way; for many came from far. They need not depart. How many loaves have ye here? they ſay unto him we have but ſeven barley loaves and a few fiſhes. Jeſus ſaid, bring them hither to me; and he commanded

manded the multitude to ſit down on the graſs; and he took the loaves and fiſhes, and looking up to heaven, he bleſſed and brake, and gave them to his diſciples to ſet before the people. And they did all eat and were filled, and they that had eaten were above four thouſand.

And at another time the diſciples of Jeſus (when he ſat down being wearied by his journeyings), prayed him, ſaying; Maſter, eat. But he ſaid unto them, I have meat to eat, that ye know not of. Therefore ſaid the diſciples, one to another, Hath any man brought him ought to eat? Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

COLLECT.

O God, by whoſe ſpirit our Lord Jeſus Chriſt thus ſhewed compaſſion to all thoſe that were in ſickneſs and in miſery; and exerted his divine power, not that he might indulge his own appetites, but that he might feed multitudes, who were fainting with hunger; inſpire us, we beſeech thee, with thy grace, that we may learn to imitate this bleſſed example! Grant, that we may never be too anxious about our own intereſts and pleaſures,

but may always be ready, and ardently deſirous to do thy will, by relieving to the utmoſt of our abilities the miſeries of thoſe that are in diſtreſs! Give us, O God, this moſt glorious, moſt happy diſpoſition! Grant, that the ſame mind may be in us, which was in our Lord Jeſus Chriſt. Amen.

LESSON VII.

JESUS returned into Judea, when one of the ſcribes came, and put this queſtion to him, Which is the firſt commandment of all? And Jeſus anſwered him, The firſt of all the commandments is, Hear, O Iſrael, the Lord our God is one Lord: and thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt and the great commandment. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater than theſe. And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the underſtanding,

ſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole burnt offerings and ſacrifices. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God.

Jeſus ſaid unto his diſciples, Bleſſed, I ſay unto you, are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are the merciful: for they ſhall obtain mercy.

Be merciful after thy power: if thou haſt much, give plenteouſly; if thou haſt little, do thy diligence gladly to give of that little. For whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? Have pity on the poor! with ſuch ſacrifices God is well pleaſed. Thou ſhalt be bleſſed. The poor, the maimed, the lame, the blind cannot recompenſe thee: but thou ſhalt be recompenſed at the reſurrection of the juſt.

COLLECT.

O heavenly Father, author and giver of all our happineſs; our perpetual preſerver, and

unwearied bountiful benefactor; we moſt humbly beſeech thee, that a deep ſenſe of all thy ſtupendous goodneſs to us, may ever remain on our hearts. Help us to love, and rejoice in thee, as our Father, with all our ſoul, and with all our ſtrength.

Grant, that we may by thy grace chearfully perform all our duties to thee, and to our neighbour; and ſo by thy mercy attain thoſe great rewards of piety and charity, which thy bounteous hand hath prepared for thy good and faithful ſervants, either in this world, or in that which is to come.

Grant this, O heavenly Father, we beſeech thee, through the ſame Jeſus Chriſt, our Lord. Amen.

LESSON VIII.

VERILY verily I ſay unto you, the hour is coming, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live. Marvel not at this: for the hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have

have done evil, unto the reſurrection of damnation.

When the Son of Man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another. Then ſhall the king ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee hungry, and fed thee? or thirſty, and gave thee drink? when ſaw we thee a ſtranger, and took thee in? or naked and cloathed thee? or when ſaw we thee ſick, or in priſon, and came unto thee? And the king ſhall anſwer, and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his

angels. For I was hungry, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye cloathed me not: ſick and in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not unto me.

And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

COLLECT.

O God, who by this ſcripture teacheſt us, that all our doings without charity are nothing worth, ſend thy holy ſpirit, we moſt humbly beſeech thee; and pour into our hearts that moſt excellent virtue.

Grant, that at the laſt day, when we ſhall be called to render an account of our works, we may by thy mercy have no reaſon to fear that dreadful ſentence which ſhall then be pronounced againſt the uncharitable, but be found among the number of thoſe who ſhall be thus admitted into life eternal through the grace of our Lord Jeſus Chriſt. Amen.

LES-

LESSON IX.

BEHOLD a certain lawyer ſtood up, and tempted Jeſus, ſaying, Maſter, what ſhall I do to inherit eternal life? Jeſus ſaid unto him, What is written in the Law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

And Jeſus anſwering, ſaid, A certain man, being a Jew, went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Jewiſh prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Jewiſh levite, when he was at the place, came and looked on him and paſſed by on the other ſide. But a certain Samaritan (now the Samaritans and Jews had no dealing with each other), as he journeyed, came where the poor

Jew was, and when he ſaw him, he had compaſſion on him, and went to him and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? and he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

COLLECT.

Give us grace, O God, that we may cultivate in our hearts a love and benevolence, not only for our near neighbours, acquaintance and countrymen, but for all mankind: ſuch a love as no national animoſities, or religious differences, may extinguiſh, or even abate.

May we ſtrive to the fulleſt of our power to make all whom we can happy, following the example of this good Samaritan, and obeying the commands of Jeſus Chriſt our Lord; who himſelf went about daily doing good both to Jews and Heathens, and who at laſt poured forth his ſoul unto death, that he might ſave not only thy people Iſrael, but all the Gentiles alſo, to the ends of the earth, who ſat in darkneſs and in ignorance of Thee, their God. Amen.

LES-

LESSON X.

JESUS went out of Jewry and departed into the coaſts of Tyre and Sidon. And behold a woman of Canaan (who was a ſtranger and an heathen) came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David! my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith; be it unto thee, even as thou wilt. And her daughter was made whole from that very hour.

And it came to paſs that from thence as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off. And they lift up their voices, and ſaid, Jeſus, maſter, have mercy on us! and when he ſaw them, he ſaid unto them, Go, ſhew yourſelves

yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at Jeſus's feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? But where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

COLLECT. I.

Grant, O Lord, that we may learn to imitate the example of our Lord Jeſus Chriſt; who though of the houſe of Iſrael, yet confined not his love and beneficence to that nation only; but honoured and rewarded the faith, and gratitude, which he obſerved in ſtrangers and foreigners. Grant, that we may truly love our own country, but that we on the other hand may never be blind to ſee, nor ſlow to imitate the piety and virtues of other nations. Grant this, O Lord, through the ſame Jeſus Chriſt our Lord. Amen.

COL-

COLLECT. II.

Give us, O Lord, the grace to imitate the gratitude of the Samaritan in this Goſpel. Let us frequently recollect to whom we are obliged, and for what benefits. By Thy aſſiſtance may we be grateful to our parents for all their love and care of us; may we be grateful to our teachers alſo; and may this gratitude increaſe, as we become every day more ſenſible of the value of a good education: Above all, may we be duly and humbly grateful to Thee, O God, our creator and preſerver, and let not our ſouls ever forget all thy benefits. Grant this, we beſeech Thee, through Jeſus Chriſt. Amen.

LESSON XI.

THE ſervant of a certain centurion (a Roman officer) was ſick and ready to die. And when the centurion heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him, that he would come and heal his ſervant. And when they came to Jeſus, they beſought him inſtantly, ſaying, He is worthy, for whom thou ſhouldeſt do this; for he loveth our

nation, and hath built us a ſynagogue. Then Jeſus went with them; and, when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf; for I am not worthy, that thou ſhouldeſt enter under my roof. Wherefore neither thought I myſelf worthy to come unto thee: but ſay thou a word, and my ſervant ſhall be healed. For I am alſo a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it: ſay thou therefore the word only, and he ſhall in like manner be healed.—When Jeſus heard theſe things he marvelled at him, and turned himſelf about, and ſaid unto the people that followed him, Verily I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of Heaven, but the children of the kingdom of Iſrael (which are wicked) ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

COLLECT.

O thou great univerſal parent, who haſt made of one blood all the different nations of mankind, impart to us ſome portion of that infinite love, which thou beareſt to them all! However different other nations may be from us, or however diſtant, let us, from the bleſſed doctrine and example of Chriſt, learn to love them all as our brethren.

Grant, we beſeech thee, through thy grace, that this moſt divine love may never be eraſed out of our minds! that we may never forget that ſolemn and awful ſcene of the laſt day, the day of thy univerſal judgment; when all the dead, both ſmall and great, of all kindreds, and people, and tongues, from the eaſt and from the weſt, and from all the face of the earth, ſhall ſtand aſſembled before the throne of thy glory: when all difference of nation and language ſhall be done away, and no diſtinction remain, but that which vice and ſin, virtue and holineſs, and true faith, ſhall make for ever, and for ever. Grant this, through the ſame Jeſus Chriſt. Amen.

LES-

LESSON XII.

IF ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his ſervants. And when he had begun to reckon, one was brought unto him, which owed him ten thouſand talents: But for as much as he had not wherewith to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all: then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands

hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not, but went and caſt him into priſon, till he ſhould pay the debt; ſo when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

COLLECT.

Grant, O God, that no offences of our neighbour may ever be able to extinguiſh our love to him: but that we may always be meek and humble, long-ſuffering, and forgiving, even as we hope that thou wilt forgive

forgive and receive us into thy favour and love.

Grant, we beſeech thee, O King of heaven, that we miſerable ſinners may always remember, how many of thy bleſſings are ſtill poured out upon us, after the innumerable offences, which we have committed againſt thy divine majeſty.

Grant this, we beſeech thee, through the ſame Jeſus Chriſt. Amen.

LESSON XIII.

DEARLY *beloved, live peaceably and patiently, one with another. Be kindly affectioned one to another with brotherly love and charity. For charity neither thinketh, nor worketh ill to any one. Be kind, not only to the good and gentle, but to the froward alſo; for ſome will hate you and perſecute you without a cauſe.*

But deſire not thou vengeance: let thy ſoul never ſin in wiſhing a ſecret curſe to him, that hateth thee. Be not afraid of his terror, nor be troubled. But return good for evil. If thy enemy revile thee, bleſs him. Bleſs, and curſe not. Being perſecuted by him, ſuffer it patiently.

tiently. Being defamed by him, intreat for mercy on him, and make without ceaſing interceſſion for him in thy prayers, that this ſin may not be laid to his charge. If he hunger, feed him: if he thirſt, give him drink. Be not weary of well-doing, and of the ſpirit of meekneſs. Be not overcome of evil, but overcome evil with good. Seeing your good works, your adverſary ſhall be aſhamed: and how knoweſt thou, but that thou ſhalt convert his heart, and ſave thy brother? for count him not as an enemy; count him as a brother, for whom Chriſt died.

This your perſeverance and patience is acceptable unto God. For even hereunto were we called. Chriſt himſelf, having left us in this an example that we ſhould follow his ſteps: Who when he was reviled, reviled not again: when he ſuffered, he threatened not: Not rendering evil for evil, or railing for railing: but contrariwiſe bleſſing. He committed his cauſe to God, that judgeth righteouſly: he himſelf bare the ſins of us all in his own body to the tree: he gave his life a ranſom for all, even for his enemies: and now maketh interceſſion for us all.

He hath himſelf given alſo unto us a commandment, ſaying, Love your enemies. Do good to them that perſecute you. Bleſs them that deſpitefully uſe you: and pray for them that hate you. Do good to your enemies, though ye hope not

to receive any good from them again in return: and your reward ſhall be great, and ye ſhall be the children of the higheſt. For he alſo is provoked every day; but is ſlow to anger; long-ſuffering; full of compaſſion to all; and kind even to the unthankful, and to the evil: Not willing that any one of them ſhould periſh, but that they all ſhould be converted to his love, and come to his happineſs.

Be ye therefore merciful, as your heavenly Father alſo is merciful: and may our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us miſerable ſinners; who hath purified and ſanctified us by his holy ſpirit; who hath given us everlaſting conſolation, and good hope through grace. May he comfort your hearts in all your perſecutions; ſtabliſh you with patience and love in every good word and work; and after you have ſuffered a little, admit you all to the preſence of his glory with exceeding joy.

COLLECT.

O Father, and God of all! pour upon us, we beſeech Thee, thy heavenly grace! O grant that we may be purified in our hearts from all uncharitableneſs; and thoroughly ſanctified in holy love, by the name of our Lord Jeſus, and by the ſpirit of thee, our God!

Before

Before the throne of thy Majeſty, let us with all humility frequently proſtrate ourſelves! praying to Thee for ourſelves; and for all men; for our benefactors, and alſo for our enemies, perſecutors, and ſlanderers: That it would pleaſe Thee to turn their hearts to Thee; to forgive; to bleſs them with the choiceſt of thy bleſſings here on earth, and to bring us all together to thy eternal happineſs and glory.

O holy Spirit, do thou purify and exalt our ſouls! Grant, that this our fervent and conſtant interceſſion for all may by thy aſſiſtance form and cement among us a celeſtial charity! Before thy bleſſed influence may all envy and pride, all malice and rancour, all revenge and hatred melt away, and be no more! May every thing that is good and heavenly, every thing that is ſweet and kind be planted in our hearts! May all the moſt charitable deſires, all the moſt benign and gracious virtues find room in our ſouls, and bring forth the moſt abundant fruits of good works, according to theſe thy bleſſed commandments! through Jeſus Chriſt our Lord and Saviour. Amen.

XIV.

COLLECT.

O GOD, who has taught us to extend our love to all that are in diſtreſs, to ſtrangers, and to foreigners, and even to our enemies, give us grace to practiſe that great duty in its fulleſt extent. But let us at the ſame time remember, that there are others who have a nearer and ſuperior claim to our moſt diligent and tender care; our parents and relations; our friends and our country.

Grant this, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord.

LESSON.

There came to Jeſus ſcribes and phariſees, which were of Jeruſalem: and he ſaid unto them, Why do you tranſgreſs the commandment of God by your tradition? for God commanded, ſaying, Honour thy father and thy mother; and he that curſeth his father or his mother, let him die the death: But ye ſay, If a man ſhall ſay to his father or his mother, It is Corban (that is, a gift appropriated to ſome charitable or religious uſe) by whatſoever

ſoever thou mighteſt be profited by me; he ſhall be free: and ye pronounce, that he is bound no longer to do ought for his father or his mother; making the word of God of no effect through your tradition.

And Jeſus went on and came to Bethany, where Lazarus dwelt, and Martha and Mary his ſiſters. There they made him a ſupper: Martha ſerved; but Mary took a pound of ointment of ſpikenard very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair, and the houſe was filled with the odour of the ointment; then ſaid ſome of thoſe that ſat at meat with him, Why was this waſte of ointment made? why was it not rather ſold (which it might have been), for three hundred pence, and given to the poor? but Jeſus ſaid, Why murmur ye againſt her? let her alone: againſt the day of my burial hath ſhe kept this; for the poor you will have always with you, but me ye have not always.

COLLECT.

Give us grace, O Lord, that we may always honour and love our parents. Let us never think of excuſing our neglect of our duty to them, by pretending that we are charitable

to the poor, and obſervant of other religious duties. Let us learn that our parents have the firſt title to our care and love. Let us always bear to them a ſincere affection and lively gratitude, a willing reverence and ſubmiſſion.

Let us conſider, that during our whole life we ſhall have always the poor with us, that we ſhall have always objects enough for our charity, but our parents we ſhall not always have. Let us reſolve to do them all the good, and bring them all the comfort in all the ways we poſſibly can, while they are yet with us, before the day of their departure draweth near. Grant this, O Lord, we moſt earneſtly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON XV.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon and Andrew his brother, caſting a net into the ſea (for they were fiſhermen), and he ſaith unto them, Follow me. And Simon he ſurnamed Peter, and ſaid unto him, Thou art Peter, and upon this rock will I build my church. and the gates of hell ſhall not prevail againſt it.

And

And going on from thence he ſaw other two brethren, James the ſon of Zebedee and John his brother, in a ſhip with Zebedee their father, mending their nets. And he called them, and they immediately left their ſhip and followed him. And John was the diſciple whom Jeſus loved.

At another time Jeſus ſeeing Nathanael (or Bartholomew) coming to him, he ſaith of him, Behold an Iſraelite indeed, in whom is no guile: and again paſſing by, he ſaw a man named Matthew, ſitting at the receipt of cuſtom, and he ſaith unto him, Follow me; and he aroſe, left all, and followed him.

And Jeſus called unto him all his diſciples, and ordained theſe, that they ſhould be conſtantly with him, and that he might ſend them forth to teach the people, and to have power to heal ſickneſſes. Now the names of the diſciples are theſe. Simon ſurnamed Peter, and Andrew, James the ſon of Zebedee, and John the brother of James, Bartholomew, and Matthew, Thomas, and Philip, James the ſon of Alpheus, Thaddæus, and Simon the Canaanite. Theſe men Jeſus choſe, that they might be with him; and he ſent them out to preach the Goſpel of righteouſneſs, and to heal the ſick.

COLLECT.

Give us the wiſdom, O Lord, to imitate the example of Chriſt in the choice of our friends. Let us, by thy grace, chuſe ſuch, as are honeſt and virtuous; ſtedfaſt; void of guile and of covetouſneſs. Let our friendſhips be generous and faithful; not founded in mean views of ambition or of avarice.

By the aſſiſtance of thy wiſdom let us learn what ought to be the real and great ends and deſigns of friendſhip. Let us learn, that, by thy providence, it is uſeful for the mutual ſociety, help, and comfort, which one friend ought to afford to another, both in proſperity and in adverſity. That, by the ſame benevolent providence, it is uſeful for the benefit of the publick; that, as wicked men, robbers, and traitors league together to injure mankind, ſo alſo good and virtuous men joining together in the league of true friendſhip, and being ſupported by thy aſſiſtance, may encourage and ſtrengthen one another in doing all kind of good, both in publick and in private life.

Give us grace, O God of all goodneſs, to remember always, that no friendſhip is true, but that which is thus founded in virtue.

Give us grace, to follow the example of theſe firſt diſciples and followers of our Lord, in thus loving one another, and in becoming fellow-labourers for the advancement of thy glory, and the good of mankind.

Grant this, through the grace of the ſame Jeſus Chriſt, we moſt humbly beſeech thee. Amen.

LESSON XVI.

JESUS called together his diſciples, and ſaid unto them: Henceforth I call you not ſervants, I have called you friends. Ye are my friends, if ye do what I command you. He that keepeth my commandments, he it is that loveth me; and he that loveth me ſhall be loved of my Father which is in heaven; and we will come unto him, and make our abode with him.

And this is the commandment which I give unto you: this is my commandment—That ye love one another. By this ſhall all men know that ye are my diſciples. This thing I command you, that you love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his

his friends. I am the good ſhepherd. When the wolf cometh, the hireling fleeth, but the good ſhepherd giveth his life for the ſheep.

I am the true vine, and ye are the branches. I am the vine, and my Father is the huſbandman: every branch in me that beareth not fruit, he taketh away, and every branch that is fruitful, he purgeth it, that it may bring forth ſtill more fruit: herein is my Father glorified, that ye bear much fruit of good works.

Abide in me, and I in you: as the branch cannot bear fruit without the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the ſame bringeth forth much fruit. As the Father hath loved me, ſo have I loved you. Continue ye in my love.

Ye are the light of the world. A city that is ſet on a hill cannot be hid: neither do men light a candle, and put it under a buſhel; but on a candleſtick, and it giveth light unto all that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

Theſe things ſpake Jeſus unto his diſciples, while on earth, and when he knew that his hour was come that he ſhould depart out of this

this world unto his Father; having loved his diſciples that were in the world, he loved them unto the end: and when he was taken up into heaven, he left them not comfortleſs: he left them his peace: he left them his holy Spirit: he left them an example, that they might follow his ſteps.

COLLECT.

O heavenly Father of all mankind, give us the wiſdom to conſider the infinite love and humility of our great Lord and maſter to his diſciples, though of the human race, and all of poor and low condition in this world; thus condeſcending to connect himſelf with them, as a friend. Let us obſerve, that by thus abiding in them, he encouraged and purified the divine flame of virtue in their breaſts, and raiſed up that light, which ſhone with ſo much ſplendor before men, and ſo glorified thy holy name.

Conduct us in our youth by thy wiſdom, O Lord, that we may always avoid the deadly contagion of friendſhip with the vitious, however rich, or powerful. Grant, that we may labour to connect ourſelves with the virtuous; thoſe, whom thou loveſt, and with whom even thou abideſt. Grant, that we may be made

made happy by them in this life, loving, helping, and improving one another in every thing that is laudable, and good. Grant, that we may continue long in this moſt happy and holy fellowſhip, and ſo be prepared for that eternal undiſturbed felicity, which is at thy right hand, in the peaceful manſions of bleſſed ſpirits, in the heavenly communion of thy ſaints.

LESSON XVII.

IT came to paſs that Lazarus of Bethany (brother of Mary and of Martha) was ſick. Now Jeſus loved Lazarus, and Martha and Mary: his ſiſters therefore ſent unto Jeſus, ſaying; Lord, behold, he whom thou loveſt is ſick.

And after two days Jeſus ſaith unto his diſciples, Let us go again into Judea, to Bethany; our friend Lazarus ſleepeth: Lazarus is dead. Then ſaid Thomas, which is called Didymus, unto his fellow diſciples: Let us alſo go, that we may die with him. And when Jeſus came to Bethany, he found that Lazarus was already buried, and laid in his grave four days. But before Jeſus was entered

tered into the town, Mary came where he was; and meeting him, fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled, and ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.—Jeſus wept.—Then ſaid the Jews, Behold, how he loved him! and ſome of them ſaid, Could not this man, which opened the eyes of the blind, have even cauſed, that Lazarus ſhould not have died?

Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. Then they took away the ſtone from the place, where the dead body lay, and Jeſus lift up his eyes, and ſaid, Father, I thank thee, that thou haſt heard me. And when he had thus ſpoken, he cried with a loud voice, Lazarus, come forth. And he that was dead, came forth, bound hand and foot with his ſhroud: and his face was bound about with a napkin: Jeſus ſaith unto them, Looſe him, and let him go.

At another time, while Jeſus was talking to the people, behold, his mother and his brethren

thren ſtood without deſiring to ſpeak with him. Then one ſaid unto Jeſus: Behold, thy mother and thy brethren ſtand without deſiring to ſpeak with thee. But he anſwered and ſaid, Who is my mother? and who are my brethren? And he ſtretched forth his hand to his diſciples, and ſaid, Behold, my mother, and my brethren: for whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

COLLECT.

Give us grace, O Lord, to imitate the adorable character of our Lord Jeſus Chriſt, and to follow the example, which he has thus ſet us, of true friendſhip in all its force and all its tenderneſs.

And to that end give us the aſſiſtance of thy heavenly Spirit, that we may ſo ſweeten our own tempers, ſo improve ourſelves in virtue, as to become worthy of having good friends; and that then we may endeavour (as our chief honour) to connect ourſelves with others of the ſame good and benevolent diſpoſitions, with thoſe that do thy will, O heavenly Father.

Con-

Connected in ſuch friendſhips as theſe, give us grace that we may love each other, with what ought to be the greateſt love, the love of brothers and of parents. Let us feel compaſſion for the misfortunes of each other, as Chriſt did for the death of Lazarus. Let us endeavour to do each other all the good we can: and above all let us daily endeavour to improve and aſſiſt each other in the ſtudy and practice of every thing that is virtuous, and acceptable in thy ſight. Grant this, O Lord, through the ſame Jeſus Chriſt. Amen.

BOOK III.

The principal ſubject of which is PATIENCE.

Wo be to fearful hearts, and faint hands:
Wo unto him that is faint-hearted:
Wo unto you that have loſt patience.

Eccluſ. ii.

Introductory Collect.—Foundation of Patience laid in the ſtrongeſt manner; viz. in the firm belief of a future ſtate.

Leſſon 1. The ſufferings of John the Baptiſt.—Our Saviour foretells alſo his own ſufferings; but comforts his diſciples, with the aſſurance of future glory in heaven.

Subject of the Collect, nearly the ſame with that of the introductory one.

Leſſon 2. Jeſus acknowledged as the Chriſt of God: Is transfigured; and appears in heavenly glory, and majeſty. Declares to his diſciples, that he is willing for the good of mankind (of whom he declares himſelf the ſhepherd) to endure all oppoſition, and ſubmit to all inſults.—Collect.

Teaching that the greateſt honour to which perſons of noble rank, and high ſtations, can poſſibly attain; is to become good ſhepherds of their people; and to bear with true fortitude all the dangers and injuries, to which they may be expoſed in ſo good a cauſe.

Leſſon 3. The mercy and benevolence of Jeſus to the Samaritans, who would not receive him. The remainder of the Leſſon and Collect relate to the amiable virtue of benevolence to enemies.

Leſſon 4. Jeſus, though knowing that tortures and death certainly attended him at Jeruſalem, reſolutely goes up thither; his exhortations to his diſciples to fortitude; from the conſideration of their rewards in heaven; and from the great examples of that virtue ſhewn by the ancient prophets and himſelf.—Collect. Courage inculcated by great examples.

Leſſon 5. Jeſus enters into Jeruſalem, continuing his beneficence in all his journey, and on his arrival there. Foretells his riſing from the dead on the third day.—Collect. Prayer, that we may be endued with ſuch fortitude as is founded on the proſpect of eternity, and is accompanied always with beneficence.

Leſſon

Leſſon 6. Jeſus declares his miſſion to the people, prieſts and phariſees. On their beginning to perſecute him, he ſpeaks with the greateſt dignity of the innocence and virtue of his paſt life; and with the greateſt confidence, that on that account the Father will not leave him alone in thoſe dangers.——Collect. A good conſcience a neceſſary foundation and ſupport of courage and fortitude.

Leſſon 7. Jeſus cures the blind man at the pool of Siloam. Pride, envy, and detraction of the phariſees on that occaſion.—Collect. Prayer that we may be preſerved from thoſe mean vices, and may learn on the contrary to hear with pleaſure of the good and great actions of others, and to make them the ſubjects of our diſcourſe and imitation.

Leſſon 8. Jeſus's denunciation of puniſhment on the ſtubbornneſs and perverſeneſs of the Jews of that generation.—Collect. Prayer, that we may be preſerved from all blindneſs and hardneſs of heart, and may not loſe the great benefits of a religious education.

Leſſon 9. Conſpiracy of the rulers, &c. againſt Jeſus. The reſolution and methods

which they take to deſtroy him, for fear of offending the Romans.—Collect. Againſt falſe, cowardly, and wicked policy.

Leſſon 10. Jeſus weeps over the city of Jeruſalem. The Collect principally relates to the duty of love to our country.

Leſſon 11. Jeſus prophecies the removal of the kingdom of God from the Jews to other nations.—Willingly and reſignedly meets the hour of death (now near); as what would prove the means of glorifying God through the ſeveral diſtant regions of the earth.—Collect. Prayer, that we may not miſuſe the degree of light at preſent vouchſafed to theſe nations.

Leſſon 12. Inſtitution of the ſacrament of the body and blood of our Lord and Saviour Jeſus Chriſt.—Collect. Prayer, that we may worthily celebrate this great and perpetual memorial of his precious bloodſhedding, his fortitude, goodneſs, patience, &c.

Leſſon 13. A ſtrife among the apoſtles for ſuperiority. Jeſus on this opportunity ſets them an example of the moſt inconceivable humility. His diſcourſe to them on that occaſion, pathetically repreſenting the duty and happineſs of an humble ſpirit.—Collect. Teaching that pride is nothing but ignorance, and meanneſs of ſpirit; and

that

that magnanimity is never more conſpicuous, than in acts of humility.

Leſſon 14. Jeſus's manner of declaring that he knew one of his apoſtles ſhould betray him, and all the reſt deſert him. Peter's vain confidence on that occaſion. Jeſus rebukes him with great compaſſion and kindneſs.—Collect. Prayer, that we may imitate this ſteady magnanimity of Chriſt, avoid all fooliſh vain confidence, and learn, that true magnanimity ought always to be joined with modeſty and humility.

Leſſon 15. Jeſus's laſt diſcourſe with his diſciples; part of it, in which he promiſes them, on their ſincere endeavours in the ſtudy and practice of virtue, the aſſiſtance of the holy Spirit.—Collect. Prayer for increaſe of grace and virtue; as the greateſt benefit, which can poſſibly be conferred upon us; infinitely greater, than increaſe of riches, &c.

Leſſon 16. Jeſus continues his diſcourſe, exhorting them to fortitude in the future courſe of their lives: inforcing this doctrine by his own example; by the promiſes of heavenly aſſiſtance; and of eternal rewards.—Collect. Prayer on the ſame.

Leſſon 17. Jeſus's laſt prayer for his diſciples in all ages and countries.

Leſſon 18. Jeſus at Gethſemane. His agony and behaviour there, on the approach of his ſufferings and death.—Collect. Teaching ſubmiſſion to God's will, whether we meet with adverſity or proſperity in this life. Great virtues to be practiſed in each ſtate. As many and as noble virtues to be learnt and practiſed in adverſity, as in proſperity.

Leſſon 19. Jeſus being apprehended; ſhews the greateſt mercy.—Collect. Reflections on this moſt noble behaviour. Mercy eſſentially requiſite to magnanimity.

Leſſon 20. Jeſus tried and condemned before Caiaphas, ſhewing the ſteadineſs of a good conſcience, and the greateſt intrepidity and mildneſs.—Collect. Reflections on this leſſon, teaching that mildneſs alſo is a virtue, which ought always to be joined with fortitude.

Leſſon 21. Remorſe of Judas, who kills himſelf. Peter denies Chriſt. His earneſt repentance.—Collect. Reflections on this leſſon. Self-murder the moſt cowardly, mad, and wicked action.

Leſſon 22. Jeſus brought before Pilate. Acquitted by him. Jeſus's behaviour before Pilate;

Pilate; his great magnanimity in being above the views of an earthly crown; and claiming a much higher office, that of benefactor and inſtructor of mankind.—Collect. Prayer adapted to this occaſion; teaching alſo, that inſtruction in virtue is the greateſt benefit, that can poſſibly be conferred on mankind.

Leſſon 23. Pilate through cowardice gives Jeſus up to be put to death; though convinced of his innocence.—Collect. Subject of it,—Fortitude moſt gloriouſly employed (eſpecially by thoſe to whom the powers of the law are intruſted) in defending the innocent and oppreſſed.

Leſſon 24. Inſults and tortures. Jeſus's behaviour.—Collect. The trueſt fortitude ſhewn in ſuch patience and goodneſs.

Leſſon 25.—Poetical leſſon, on the paſſion.

Leſſon 26. Jeſus brought to Calvary, inſulted, crucified: how behaving.—Collect. The greateſt magnanimity ſhewn in ſuch kindneſs to and forgiveneſs of his moſt cruel enemies.

Ὑποδειγμα λαβετε της κακοπαθειας, και της μακροθυμιας, τες προφηλας. Ιδε, Μακαριζομεν τες ὑπομενονλας. Την ὑπομονην Ιωβ ηκεσατε; Και το τελος Κυριου ειδετε, ὁτι πολυσπλαγχνος εξιν ὁ Κυριος, και οικλιρμων.—Επις. Ιακωβ.

Leſſon 27. Penitent malefactor, confeſſing his own demerits, and acknowledging Chriſt, Jeſus promiſes him, that he ſhall be with him that very day in Paradiſe.—Collect. Teaching us, that this leſſon is not intended to give any encouragement to a late repentance: but to give us an example of reſolution in profeſſing the truth, however perſecuted and deſpiſed.

Leſſon 28. Jeſus takes his farewel of his mother, and of his deareſt friend.—Collect. Prayer, that from this example we may learn how to behave ourſelves to our parents, &c. at their laſt hour.

Leſſon 29 Jeſus repeats part of the 22d Pſalm. Parts of it, which ſeem moſt applicable to his condition. — Collect. Prayer, that we may have the magnanimity and reſolution to deſign and execute ſo much good in our life-time (after his example), that at our latter end we too may have the ſame peace, and triumph, and bleſſed hope, which all ariſe from a good conſcience.

Leſſon 30. Jeſus expires.—Collects. Concluding wiſhes and prayers, that both in living and in dying we may always follow his example.

BOOK III,

OR

PATIENCE, and other VIRTUES.

THE time of my departure is at hand. I have finiſhed my courſe. My warfare is accompliſhed, I have fought a good fight. Henceforth there is laid up for me a crown of glory; which the Lord the righteous judge ſhall give to me: and not to me only, but unto all them alſo, that love him.

Be thou alſo a good ſoldier of Jeſus Chriſt: Be of good courage: put on the breaſt-plate of righteouſneſs: let not the afflictions and dangers of the preſent time move thee; neither count thou thy life dear unto thyſelf.

For the ſufferings of this preſent time are not worthy to be compared with the glory, which ſhall be revealed in us.

IN-

INTRODUCTORY COLLECT.

Almighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks, for all thy goodneſs to the children of men. But above all, for the hopes, which thou haſt given to us of eternal life and glory in the world to come. Eſtabliſh in us this firm belief. Fix this moſt certain truth ſo deeply in our minds, that nothing may ever be able to eraſe it. Increaſe in us daily theſe hopes and deſires of immortality.

Give us the wiſdom to learn, that even here, a life of virtue has infinitely more pleaſure and happineſs, than a life of vice. But, as in thy wiſdom thou ſometimes calleſt thy ſervants to labours, dangers, and other trials; inſpire us always, we beſeech thee, with wiſdom, reſolution, and courage, in all our troubles and adverſities, whenſoever they oppreſs us.

Let us boldly follow the doctrine and example of the captain of our ſalvation, even Jeſus Chriſt; who ſuffered more, than we can ever be called to ſuffer. Let us, like him, among all the changes and chances of this ſhort and tranſitory life, and even in death itſelf,

itſelf, always fix our hopes there, where only true and everlaſting joys are to be found; even at thy right hand, for ever and ever. Amen.

LESSON I.

NOW about this time, Herod the tetrarch of Galilee laid hold on John the Baptiſt, and bound him, and put him in priſon. John the Baptiſt was a man ſent from God; and he came into all the country about Jordan, and in the wilderneſs of Judea, preaching repentance, and remiſſion of ſins, and turning the hearts of the diſobedient unto the wiſdom of the juſt. And Herod, though he knew that John was a juſt and holy man, ſent forth, and laid hold on him, and bound him in priſon; and ſent an executioner (commanding his head to be brought), who went, and beheaded him in the priſon.

And the diſciples came, and took up his body, and laid it in a tomb, and went and told Jeſus. Jeſus then abode in Galilee; and he began to ſpeak to the people concerning John, ſaying, What went you out into the wilderneſs to ſee? A prophet? Yea, I ſay unto

unto you, and more than a prophet: for among them that are born of women, there hath not riſen a greater than John the Baptiſt. He was a ſhining and burning light: He came in the way of righteouſneſs; and they have done unto him, whatſoever they liſted. Likewiſe alſo ſhall the Son of man himſelf ſuffer of them.

From that time forth Jeſus began to ſhew unto his diſciples, how that he muſt ſuffer many things; ſaying, The ſon of man ſhall be rejected of the chief prieſts, and Scribes; he ſhall be condemned to death; and ſhall be delivered unto the Gentiles; and they ſhall crucify, and ſhall kill him. And he ſpake this ſaying openly. The diſciples, when they heard it, were exceeding ſorry; and Peter took Jeſus, and rebuked him, ſaying; Be this far from thee, O Lord, this ſhall not happen unto thee. But Jeſus turning about, and looking on his diſciples, rebuked Peter, and ſaid unto him, Get thee behind me, Satan: Thou art an offence unto me; for thou ſavoureſt not the things that be of God, but thoſe that be of men.

And he called the people unto him, with his diſciples alſo, and ſaid, Let theſe ſayings ſink down into your ears. The Son of man ſhall be killed: for ſo it muſt be. But

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the third day he ſhall riſe again from the dead. And he ſhall come again, in the clouds of heaven, with power, and great glory: he ſhall ſit on the throne of his glory; with the glory of all the holy angels, in the glory of the Father. And then ſhall every man be rewarded according to his works.

COLLECT.

Aſſiſt us, O Lord, with thy holy Spirit, that our youthful minds may not be diſheartened or diſmayed with the thoughts of the labours and adverſities, which, in this ſhort life of trial, ſometimes happen to the moſt holy and juſt perſons. Let us fill our minds with the thoughts of the eternal rewards, which are prepared for ſuch patience: ſo by thy help may we hope to behave ourſelves, in all the changes and chances of this tranſitory world, with the trueſt reſignation.

O ſupreme ruler of the univerſe; who haſt framed the whole world, and all the events that ariſe in it; let us lift up our eyes to thee; let us adore thy gracious providence; who leadeſt thy children, ſome through proſperity, ſome through adverſity; yet all in that way, which thou in thy infinite wiſdom ſeeſt beſt for each of them; and moſt likely to lead them by thy goodneſs to everlaſting happi-

neſs,

neſs, and glory. Grant this, holy Father, for Jeſus Chriſt his ſake. Amen.

LESSON II.

JESUS came into the coaſts of Cæſarea Philippi; and by the way he aſked his diſciples, ſaying; Whom ſay the people, that I, the ſon of man, am? And they anſwered, ſaying, Some ſay, that one of the old prophets is riſen again; ſome, that thou art Elijah; and ſome ſay, Jeremiah. And he ſaid unto them, But whom ſay ye, that I am? and Peter anſwered; Thou art the Chriſt of God.

And Jeſus taketh Peter, and James, and John his brother, and leadeth them up apart by themſelves, into an high mountain, whither he went to pray. And as he prayed, the faſhion of his countenance was altered, and he was transfigured before them. His face did ſhine as the ſun, and his raiment was white as the light. And, behold, there appeared two men talking with him; which were Moſes, and Elijah: they appeared in glory; and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem. And Peter, and they that were with

with him, ſaw his glory, and the two men that were with him. And, behold, there came a bright cloud, and overſhadowed them. And the diſciples feared, as they entered into the cloud. And, behold, a voice came out of the cloud; and when they heard it, they were ſore afraid, and fell on their faces. And the voice ſaid, This is my beloved Son, in whom I am well pleaſed. Hear ye him. And ſuddenly they ſaw no man any more, ſave Jeſus only.

And as they came down from the mountain, Jeſus charged them, ſaying, Tell this viſion to no man, until the Son of man be riſen from the dead. Behold, we now go up to Jeruſalem; and there the Son of man ſhall be rejected of the Scribes, and Phariſees; and they ſhall condemn him to death; and ſhall mock him, and ſhall ſpit on him, and ſhall crucify him.

For this cauſe came I into the world. I am the good ſhepherd. When the wolf cometh, the hireling fleeth; and leaveth the flock: but the good ſhepherd giveth his life for the ſheep. I am the good ſhepherd. My flock hear my voice; and I give unto them eternal life; neither ſhall any man pluck them out of my hand. I lay down my life for my ſheep. I lay it down, willingly of myſelf.

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I will give my fleſh for the life of the world: therefore doth my Father love me.

COLLECT.

O moſt merciful God, by whoſe providence our Lord Jeſus Chriſt (He, who was the Chriſt of God: He, whoſe excellent glory, and heavenly majeſty, thus appeared on the holy mount) came down from Heaven, to ſuffer indignities and death for us, even the death of the croſs; give us wiſdom, that we may learn to imitate this his divine magnanimity, as far as our inferior nature will admit.

So enlighten our minds by thy heavenly grace, that no vain honours, or deceitful pleaſures, may ever make us ſhun the loweſt offices, or the greateſt dangers; whenever we are called to them, for the good of our brethren. O let us learn, that the higheſt honour to which we can attain, is thus gloriouſly to deſcend; and the higheſt felicity, thus gloriouſly to ſuffer; Always following the doctrine, and example of our moſt benevolent Lord and Maſter.

May theſe our ſincere endeavours to do all the good which we can in our ſeveral ſtations, be accepted and excuſed: and at the laſt day, by the indulgence of our chief ſhepherd, our Judge

Judge and Saviour, may we, though unworthy, be numbered among his good and faithful ſervants. Amen. Amen.

LESSON III.

IT came to paſs, that, when the time drew near that Jeſus ſhould die, he ſtedfaſtly ſet his face to go to Jeruſalem, where he was to ſuffer:—And he ſent meſſengers before him, and they went and entered into a village of the Samaritans to make ready for him: but the people of the village would not receive him. When his diſciples, James and John, ſaw this, they ſaid, Lord, wilt thou that we command fire from heaven, and conſume them? but Jeſus turned about, and rebuked them, ſaying, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy men's lives, but to ſave them.

Ye have heard indeed, that it hath been ſaid, thou ſhalt love thy neighbour, and hate thine enemy. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute

you: that ye may be the children of your Father which is in heaven. For he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. —If ye love them only, which love you, what reward have you deſerved? Do not even the publicans the ſame? And if you do good to your brethren only, what do you more than others? Do not even the publicans ſo? Be ye therefore perfect, even as your Father which is in heaven is perfect.

COLLECT.

O heavenly Father, the perfection of all goodneſs and mercy, grant, that we may be ſo transformed in our hearts, as to make always thy mercy our pattern: Enable us, we beſeech thee, to allay all our turbulent and angry paſſions, that being inſpired by thy divine Spirit we may abhor all malevolence, and cruelty, all rancour and malice, and all deſires of revenge.

By the aſſiſtance of thy heavenly wiſdom, let us learn, that this holy mildneſs, this divine forgiveneſs, is conſiſtent with the greateſt magnanimity, and the trueſt fortitude: Let us obſerve, that our Lord, at the very time that he was thus gentle to his enemies, was ſet-

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ting ſtedfaſtly his face to go to Jeruſalem, where he knew, that certain death attended him; and where he ſealed this his bleſſed doctrine with his moſt precious blood; praying to thee for his murderers, in the very hour of the ſharpneſs of death.

May we follow theſe his doctrines, and this his example: may we always behave with this his magnanimity and meekneſs; whatever kind of life or of death thou in thy infinite wiſdom mayeſt have prepared for us: may we ſhew our magnanimity by endeavouring to ſave men's lives, not by deſtroying them.

LESSON IV.

THEN came there certain of the Phariſees unto Jeſus, ſaying unto him, Depart hence, for Herod will kill thee. And he ſaid unto them: Go ye, and tell that fox: Behold, I heal the ſick, and do cures to-day, and to morrow; I muſt walk to-day and to-morrow, and the day following; for it cannot be, that a prophet ſhould periſh out of Jeruſalem. And again he ſaid to his diſciples; Behold, we go to Jeruſalem;

and there the Son of man ſhall be put to death. And when he had ſaid this, he went on through the cities and villages; healing the ſick, and teaching the people, and journeying towards Jeruſalem.

And as his diſciples were with him in the way, they were amazed, and afraid. But Jeſus ſet his face ſtedfaſtly towards Jeruſalem; and went before his diſciples in the way leading to that city.

Jeſus ſaid to his diſciples: Why are ye fearful, O ye of little faith? My friends, I ſay unto you, be not afraid of them, that kill the body, and after that have no more that they can do. But I will forewarn you, whom ye ſhall fear: fear him, who, after he hath killed, hath power to caſt into hell. Verily I ſay unto you, Fear him.

Behold, they will deliver you alſo up to the councils; and bring you before governors and kings: Yet fear not, little flock. He, that endureth to the end, ſhall be ſaved. Bleſſed are they, that are perſecuted for righteouſneſs ſake; for theirs is the kingdom of heaven. Bleſſed are ye, when men ſhall perſecute and revile you for the truth's ſake. Behold, ſo perſecuted they the prophets, which were before you. Rejoice, I ſay unto you, and be exceeding glad; for great is your reward in heaven.

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The diſciple is not above his maſter, nor the ſervant above his Lord. If they call me Beelzebub, how much more ſhall they call thoſe of my houſhold? He, that taketh not his croſs and followeth me, is not worthy of me. If any man will ſerve me, let him follow me; and where I am, there ſhall my ſervant alſo be. If any man will ſerve me, him will my Father honour. He that loſeth his life, ſhall keep it to life eternal.

COLLECT.

O God, who, in order to ſtrengthen our minds againſt the adverſities of this life, haſt in different ages ſhewn forth to mankind the great examples of thy patient and faithful ſervants, thy holy prophets, apoſtles, and ſaints. Thou, by whoſe providence our Lord Jeſus Chriſt himſelf took up his croſs to give us an example of the greateſt, and wiſeſt fortitude. O thou, Almighty God, without whom nothing is ſtrong, nothing is holy, endue us always, we beſeech thee, with the trueſt magnanimity.

Let us, aſſiſted by thy wiſdom, duly ſtudy the writings, and imitate the examples of this noble army of thy martyrs. Let us not be unworthy of the captain of our ſalvation. But

let us put on the whole armour of righteouſneſs, and manfully follow his footſteps, which lead to life and glory eternal; though it be through dangers and labours, through adverſity and death.

Let us always fear thee, O God, and let us not fear any thing beſides thee. Let us put our truſt in thee, O God; and not fear what man can do unto us. Amen.

LESSON V.

NOW the Scribes and Phariſees had taken counſel together to put Jeſus to death; and they gave a commandment, that if any man knew, where he was, he ſhould ſhew it, that they might take him.

And the Jews paſſover was nigh at hand, and many went up to Jeruſalem before the paſſover, to purify themſelves: Then ſought they for Jeſus, and ſpake among themſelves, What think you? that he will not come up to the feaſt?

And Jeſus came on journeying, healing the ſick; and teaching the people; and he drew nigh to Jeruſalem. And when he was come

come to the mount of Olives, he ſent two of his diſciples into the village of Bethany; and they brought him a colt, and caſt their garments on it, and ſet Jeſus thereon. And many ſpread their garments in the way; and others cut down branches of the trees, and ſtrewed them in the way. Much people alſo from Jeruſalem (thoſe that were with him, when he raiſed Lazarus from the dead), when they heard that Jeſus was coming took branches of palm trees; and went forth to meet him. And when they were now at the deſcent of the mount of Olives, nigh to the city, the whole multitude that went before and came after, began to rejoice, and praiſe God for all the mighty works, that they had ſeen. And he entered into Jeruſalem.

And the whole city was moved; ſaying, Who is this? And the multitude ſaid; This is Jeſus, the prophet of Nazareth in Galilee. Hoſannah to the ſon of David. Bleſſed be he; even the king, that cometh in the name of the Lord. Peace (be to him) in heaven, and glory in the higheſt. And ſome of the Phariſees from among the multitude ſaid unto him: Maſter, rebuke thy diſciples: and he anſwered, and ſaid unto them; I tell you, that, if theſe ſhould hold their peace, the very ſtones would immediately cry out.

And ſome of Jeruſalem ſaid; Is not this he, whom they ſeek to kill? And behold, he ſpeaketh boldly.

And Jeſus went into the temple of God; and there the blind and the lame came unto him, and he healed them. But the chief prieſts and ſcribes, though they ſaw the wonderful things which he did, yet believed they not in him: but they came unto him, and demanded a ſign. And Jeſus ſaid unto them: deſtroy this temple (ſpeaking of the temple of his body), and I will build it again in three days.

COLLECT.

Grant, O Lord, that we may learn to follow this example of our Lord and maſter Jeſus Chriſt. While we are labouring in thy ſervice, let us never be ſo mean, as to deſert it through any fear of man; but let us in ſuch a cauſe boldly face, and confront all dangers. Though ſurrounded by enemies and perſecutors, let us never remit our benevolence; nor, while we have life, ceaſe to take all opportunities of doing good to all.

So may we be partakers alſo of his reſurrection; and follow him to thoſe manſions of peace and glory in the higheſt heavens, which thou

thou in thy infinite mercy haſt prepared for thoſe that love and put their truſt in thee. Grant this, we beſeech thee, through the ſame Jeſus Chriſt. Amen.

LESSON VI.

AND Jeſus taught daily in the temple, and preached the Goſpel; and the people were very attentive to hear him. And he opened his mouth, and ſaid, Wo unto you, Scribes and Phariſees, Hypocrites. I am come in my Father's name; and ye receive me not; ye will not come unto me, that ye may have life.

Then ſaid they unto him; Whom makeſt thou thyſelf? who art thou? Jeſus ſaith unto them, Even the ſame, that I ſaid unto you from the beginning. If I honour myſelf, my honour is nothing. But it is my Father that honoureth me; of whom you ſay, that he is your God.

When they took up ſtones to caſt at him; Jeſus ſaid, Many good works have I ſhewed you from my Father: For which of theſe good works do ye ſtone me? Wo unto you, Hypocrites; who pay tithe of mint and cum

min;

min; and neglect the weightier matters of the law, juſtice, mercy, and faith. Which of you convinceth me of ſin? and, if I ſpeak the truth, why do ye not believe me? Is it not written, I ſaid ye are all Gods, and all the children of the moſt High? If then the ſcripture calleth them Gods, unto whom the word of God came; how ſay ye of him, whom the Father hath ſanctified and ſent into the world, that I blaſpheme; becauſe I ſaid, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, believe me for the ſake of the works. The works, which the Father hath given me to finiſh, the ſame bear witneſs, that he hath ſent me.

And now ye ſeek to kill me: a man, who hath told you the truth. But he, that ſent me, is with me: the Father hath not left me alone; for I do always the things, that pleaſe him.

COLLECT.

Give us the wiſdom, O Lord, to endeavour to fix deep in our hearts theſe two great and only ſolid foundations of true magnanimity; the certain hope of immortality, and the teſtimony of a good conſcience.

Let

Let us learn, that he, who laboureth in thy ſervice, and who doeth always the things that are pleaſing in thy ſight, will always receive the greateſt ſupport from thy holy Spirit in all his dangers and adverſities, whenſoever they oppreſs him: Thou wilt never leave him alone. In the multitude of troubles, thy comforts will refreſh his ſoul, and fill it with peace and joy and triumph, with patient reſignation, and moſt bleſſed hope.

O everlaſting Father, who art the ſtrength of the ſouls of the righteous, and their almighty defender through all eternity; grant that we may preſerve a conſcience void of ſin, and a perpetual humble truſt in thy protection, through the grace of our Lord Jeſus Chriſt. Amen,

LESSON VII.

IN the day-time Jeſus was teaching in the temple; and at night, he went out of the city, and abode in the mount that is called the mount of Olives: And all the people came early in the morning to him in the temple, for to hear him.

It was the Sabbath day: and, as Jeſus paſſed by, he ſaw a man, who was blind from

from his birth; and his diſciples aſked him, ſaying, Maſter, who did ſin? this man, or his parents, that he was born blind? Jeſus anſwered; neither hath this man ſinned, nor his parents; but he is blind, that the works of God ſhould be made manifeſt in him. It muſt be, that I continue working the works of my Father, as long as it is yet day-time. As long as I am in the world, I am the light of the world. The night (of death) approacheth, when no man can work.

Then ſaid he to the blind man, Go; waſh in the pool of Siloam. He went his way, as he was commanded, and waſhed, and came ſeeing. The neighbours therefore, and they, which before had ſeen him, ſaid, Is not this he, who ſat and begged? ſome ſaid, This is he; others ſaid, It is like him. But he ſaid, I am he. And they brought him to the Phariſees, and they called his parents, and aſked them, ſaying, Is this your ſon, who, (ye ſay,) was born blind? How then doth he now ſee? His parents anſwered; We know that this is our ſon, and that he was born blind: but by what means he now ſeeth, we know not. Then his neighbours, and the Phariſees ſaid unto him; How were thine eyes opened?

He anſwered, and ſaid, A man, that is called Jeſus, ſaid unto me, Go, waſh in the

pool of Siloam; and I went, and waſhed, and I received ſight. They ſay unto the blind man again, What ſayeſt thou of him, that he hath thus opened thy eyes? he ſaid, He is a prophet. Then ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day: others ſaid; How can a man, that is a ſinner, do ſuch miracles? and there was a diviſion among them. And they called the man again, and ſaid, Give God the praiſe: we know that this man is a ſinner; he keepeth not the ſabbath day. The man anſwered and ſaid; One thing I know; that, whereas I was blind, I now ſee. And he it is, that hath opened my eyes. How can a man, that is a ſinner, do ſuch things? if he were not of God, he could do nothing. Then they reviled him; and ſaid unto him; Doſt thou teach us? have any of the chief rulers believed on him? and they caſt him out. For they had agreed already; that if any man did confeſs, that he was the Chriſt, he ſhould be put out of the ſynagogue. Nevertheleſs, among the chief rulers alſo, many believed on Jeſus; but becauſe of the Phariſees they did not confeſs it, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men more than the praiſe of God.

COL-

COLLECT.

Grant us the wiſdom, O Lord, duly to compare the perpetual indefatigable benevolence of our bleſſed Lord, with the mean views, the miſerable envy, and malicious detraction of the Scribes and Phariſees.

From all envy, malice, and uncharitableneſs, good Lord, deliver us. Let us always love and honour virtue and goodneſs in the virtuous and the good. Let us learn to rejoice, whenever we hear of their beneficent and pious actions. Let us make their virtues and great examples, the buſineſs of our diſcourſe, and of our imitation.

Let us love thee, O beſt and holieſt of beings; and let us love every thing, that bears a reſemblance of thy goodneſs.

Grant this, we beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON VIII.

JESUS ſpake this parable. A certain man had a fig-tree planted in his vineyard; and he came and ſought fruit thereon, and found none. Then ſaid

ſaid he unto the dreſſer of the vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none. Cut it down. Why cumbreth it the ground? And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it: and, if it bear fruit, well; if not, then ſhalt thou cut it down.

And Jeſus ſaid, Verily I ſay unto you, Every tree that bringeth not forth good fruit, ſhall be cut down, and caſt into the fire. Except ye repent, and bring forth fruits worthy of repentance, ye ſhall all likewiſe periſh. Theſe things ſay I unto you, that ye may be ſaved.

Jeſus ſaid, I am come a light into the world, that, whoſoever believeth in me ſhould not abide in darkneſs. But ye love darkneſs rather than light, becauſe your deeds are evil. For every one that doeth evil, hateth the light, neither cometh to it; leſt his deeds ſhould be reproved: But he that doeth (what is good, and agreeable to) truth, cometh to the light; that his deeds may be made manifeſt, that they are wrought in God.

I am come a light into the world, and the world receiveth me not. Verily, the queen of the ſouth ſhall riſe up in judgment with the men of this generation, and ſhall condemn them:

them: for ſhe came from the uttermoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater than Solomon is here.

Jeſus upbraided the cities, wherein moſt of his mighty works were done; becauſe they repented not. Wo unto thee, Chorazin, Wo unto thee, Bethſaida. For if the mighty works which were done in you, had been done in * Tyre and Sidon, they would have repented long ago. But I ſay unto you; That it ſhall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou, Capernaum, which art exalted to heaven, ſhalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day.

Verily in this generation is fulfilled the prophecy of Iſaias; ſeeing, they ſee not; and hearing, they hear not; neither do they underſtand. For the heart of this generation is waxed groſs, and their ears are dull of hearing, and their eyes have they themſelves cloſed; leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand in their heart, and ſhould be converted, and be healed. But bleſſed

* N. B. viz. by Ezekiel, Iſaiah, Jeremiah, and the other prophets.

(ſaid

(ſaid he to his diſciples) are your eyes, for they ſee; and your ears, for they hear.

COLLECT.

Preſerve us, O Lord, from all pride, ignorance, and obſtinacy; from the vices of that miſerable generation, which for more than three years was preſent at theſe our Saviour's wonderful actions, and heavenly doctrines; and yet ſtill continued loving darkneſs and vice; negligent of all the everlaſting bleſſings which were offered to them; and ſhutting their eyes to the glorious light of the Goſpel, which ſhone around them.

Grant, that we may daily be attentive to all proper inſtructions in virtue. But above all, let us rejoice in learning true wiſdom from him who was far greater than Solomon; or all thoſe, who preached to the ancient world: O proſper thou this our daily ſtudy, and daily practice.

Plant in all our hearts the ſeeds of all the various kinds of virtues; and, by the continual dew of thy grace, grant that they may increaſe, flouriſh, and bring forth moſt abundant fruits of good works. Grant this, we humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON IX.

THE chief prieſts, and Phariſees gathered a council; and ſaid, What ſhall we do? for this man doth many miracles: if we let him thus alone, all men will believe on him; and the Romans will come, and take away both our place and nation. Then one of them, named Caiaphas, being at that time high prieſt, ſaid unto them; Ye know nothing at all, neither do ye conſider, that it is expedient for us, that one man ſhould die for the people; and that the nation ſhould not periſh.

Nicodemus being one of them, ſaid unto them; Doth our law judge any man; before it hear him, and know, what he has done? They anſwered, and ſaid unto him, Art thou alſo of Galilee?

Then from that day forth took they counſel to kill Jeſus: they conſulted alſo, how they might put Lazarus to death; becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

And the Phariſees and chief prieſts ſent officers to take Jeſus: Jeſus was then preaching unto the people. And the officers returned to the chief prieſts and Phariſees; and they

they ſaid unto them, Why have you not brought him? the officers anſwered, Never man ſpake like this man. Then ſaid the Phariſees, Are ye alſo deceived?

And they ſought to deſtroy Jeſus; and they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, and might deliver him unto the power and authority of the governor.

The chief prieſts and the elders of the people aſſembled together unto the palace of the high prieſt. And Satan entered into Judas, who was one of the number of the apoſtles; and he went his way, and communed with the chief prieſts and captains, how he might betray Jeſus unto them, in the abſence of the multitude (for the multitude were attentive to hear him). And Judas ſaid, What will ye give me; and I will deliver him unto you? And when they heard it, they were glad; and promiſed to give him money; and covenanted with him for thirty pieces of ſilver. And he promiſed; and from that time ſought opportunity to betray him unto them.

COLLECT.

Give us, O Lord, the magnanimity and the wiſdom to deſpiſe and deteſt all falſe, wicked, and cowardly policy. Let us never imitate the conduct of the rulers of Jeruſalem; who, to preſerve their nation from imaginary evils, committed the greateſt real wickedneſs; overthrowing equity, encouraging treachery, venality, corruption, and perfidy, and ſhedding innocent blood.

Whatever flattering hopes, whatever fears, ſuch policy may ſuggeſt to us, O preſerve us, O Lord, both in our youth, and in our age, from the blindneſs of ſuch folly; from the contagion of ſuch wickedneſs.

Let us always remember, that the welfare of nations, as of private perſons, is better ſupported by perfect juſtice to all men, than by oppreſſion, corruption or fearful craftineſs. Give us the wiſdom to know, that it is better and wiſer for a nation to run any, even the extremeſt hazard, than to think of defending itſelf by ſuch means. Preſerve in us always, O Lord, theſe moſt noble, moſt true, and moſt wiſe ſentiments; through the grace of our Lord Jeſus Chriſt. Amen.

LESSON X.

JESUS went out of the city of Jeruſalem unto the mount of Olives; and he ſat down on the mount overagainſt the temple, and beheld the city. And as ſome of his diſciples ſpake of the temple, how it was built, and how it was adorned with goodly ſtones and gifts, Jeſus anſwering ſaid unto them, See ye not theſe great buildings? There ſhall not be left one ſtone upon another, that ſhall not be caſt down.

And his diſciples came unto him, ſaying, Tell us when ſhall theſe things be, and what ſhall be the ſign, when all theſe things ſhall be fulfilled? And Jeſus anſwering, ſaid, Verily I ſay unto you, this generation ſhall not paſs away, till all theſe things are fulfilled: When therefore ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh. Then let them which are in Judea flee unto the mountains: and let them which are in the midſt of Jeruſalem depart out, and let them that are abroad enter not thereinto; for theſe be the days of vengeance: Then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time: no, nor ſhall be. Then ſhall be

great diſtreſs in this land, and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations, and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles ſhall be fulfilled.—O Jeruſalem, Jeruſalem, thou that ſtoneſt the prophets, and killeſt thoſe that are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings: and ye would not.

And he came near and beheld the city, and wept over it, ſaying, O that thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide. And ſhall lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one ſtone upon another.

COLLECT.

O God, by whoſe providence our Lord Jeſus Chriſt, in thus lamenting the approaching ruin of Jeruſalem, gave a noble proof of his

his ardent concern and love for his country, endue us, we beſeech thee, in like manner with an hearty affection for the nation to which we belong, and a ſtrong induſtrious zeal for its real welfare.

And may this love of our country be generous and diſintereſted: Let us, imitating the great Spirit of the ſame bleſſed Jeſus, love it equally, whether we are enriched with poſſeſſions in it, or only ſhare its common protection, and its laws: whether we are honoured and encouraged in it, or ſhare his fate, who (for all his benefits) met with nothing from his countrymen but the greateſt neglect and contempt, envy and ingratitude.

But grant, O Lord, above all, that we may learn, that, how much ſoever we love our country, yet we are never to wiſh any thing for its advantage, which would be injurious or oppreſſive to other nations, who are all equally thy children and our brethren: imitating in this alſo our bleſſed Saviour, who though continually employed in endeavouring to prevent the ruin of his country, and to make it happy by the ſureſt means, the reforming its corruptions and vices; yet never once exerted his power in conferring on it any thing of (what the Jews then ſo much deſired) ſovereignty and empire over other

nations. Grant to us always this wiſdom, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON XI.

JESUS ſaid unto his diſciples; In two days is the feaſt of the paſſover; and then ſhall the Son of man be betrayed to be crucified. Yet a little while I am with you; and then I go to my Father, unto him that ſent me.

O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, hear this parable: There was a certain houſholder, who planted a vineyard, and let it out to huſbandmen. And, when the ſeaſon for the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruit of the vineyard. But the huſbandmen caught his ſervants; and they beat one, and killed another, and ſtoned another. And again he ſent other ſervants more than the firſt, and they did unto them likewiſe. Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: It may be, that they will reverence him. But, when the huſbandmen ſaw him coming,

coming, they ſaid, This is the heir; come, let us kill him, and let us ſeize on his inheritance; and they caught him, and caſt him out of the vineyard, and ſlew him. When therefore the lord of the vineyard cometh, what will he do unto thoſe huſbandmen? And the Phariſees anſwered: He will miſerably deſtroy thoſe wicked men, and will let out his vineyard to other huſbandmen, who will render him the fruits in their ſeaſon. Jeſus anſwered: Therefore I ſay unto you, Scribes and Phariſees, the kingdom of God ſhall be taken from you; and given to a nation, bringing forth the fruits thereof. And when they heard it, they ſaid, God forbid.

There came certain Greeks unto Philip, ſaying; Sir, we would ſee Jeſus. Philip cometh and telleth Andrew; and again Andrew and Philip told Jeſus. And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhall be glorified. Now ſhall I, if I be lifted up from the earth (this he ſaid, ſignifying what death he ſhould die), draw all men unto me. And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South; and ſhall ſit down in the kingdom of God. Verily I ſay unto you; except a corn

of

of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.

Now is my ſoul troubled.—And what ſhall I ſay? Father; ſave me from this hour [of death].—But, for this cauſe, came I unto this hour.—Father, glorify thy name.

Then came there a voice from heaven, like unto thunder, ſaying, I have both glorified it, and will glorify it * again.

COLLECT.

O heavenly Father, bleſſed be thy goodneſs, in that it has pleaſed thee that we ſhould be born, not in any of the regions which are covered by the darkneſs of Paganiſm, but in a country where, notwithſtanding all our ungodlineſs, the name of thy only and well-beloved Son is ſtill reverenced and adored. Grant, that in the proper ſeaſons of our lives we may be continually bringing forth all the genuine fruits of thy kingdom: fruits far ſuperior to thoſe, which were ever produced by the boaſted learning and philoſophy of Greece.

* N. B. *Iterum clarificabo:* per varia miracula; per victoriam tuam in hoc certamine; tuâ Morte; Reſuſcitatione; & Evectione in cœlum; Miſſione Spiritûs Sancti; per quam amplificabitur Eccleſia, & nomen meum fiet illuſtrius, & toti orbi propalabo te eſſe Meſſiam, &c.—Vid. Poli Synopſin Johan. xii. ver. 28.

O Lord

O Lord Jeſu Chriſt, Lamb of God, Son of the Father, by the troubles of ſoul, which in thy bitter agonies thou didſt thus patiently endure for our ſakes, by thy croſs and paſſion; by thy precious death and burial; we humbly beſeech thee; that it will pleaſe thee to rule and govern thy holy church univerſal in the *right* way; and to draw all men to thy kingdom from the North and the South, from the Eaſt and from the Weſt. May thy holy name be glorified among us ſtill more and more!

O holy Spirit, fountain of all light, fountain of all grace, multiply upon us thy mercy. Illuminate us with *true* knowledge, and grant that by our manner of living we may ſet it forth, and ſhew it accordingly. Amen.

LESSON XII.

NOW when came the firſt day of unleavened bread; when the paſſover was to be prepared; and Jeſus knew, that the hour was come, that he ſhould depart out of this world unto the Father. Then called he two of his diſciples, Peter and John; and ſaid unto them, Go into the city of

of Jeruſalem, and there make ready the paſſover for us. And the diſciples went, and made ready the paſſover.

In the evening Jeſus came with the twelve apoſtles, and ſat down with them. Having loved his own, that were in the world, he loved them unto the end: and he ſaid unto them, With deſire have I deſired to eat this paſſover with you, before I ſuffer. For I ſay unto you, I ſhall not any more eat thereof, neither ſhall I again drink of the fruit of the vine.

And he took bread, and gave thanks, and bleſſed, and brake it. Then he gave it to his diſciples, and ſaid: Take, Eat, This is my body, which is given, and broken for you. Do this in remembrance of me.

Likewiſe he took the cup, and gave thanks; And he gave it to them, ſaying, Drink ye all of this (and they all drank of it); for this cup is the new teſtament in my Blood, which is ſhed for you, and for many, for the remiſſion of ſins. This do ye, as oft as ye ſhall drink it, in remembrance of me.

COLLECT.

O Lord Jeſu Chriſt, we moſt humbly beſeech thee, help thy faithful ſervants whom thou

thou haſt redeemed with thy precious blood. Grant, that with due humility and devotion of mind they may always approach the table of thy moſt holy ſacrament, in which thy ſufferings and death, the breaking of thy body, and the pouring forth of thy blood are ſtill ſhewn.

At that awful hour inſpire them with a peculiar meaſure of thy bleſſed Spirit; that they may then recall to their memories thy fortitude, goodneſs, and patience; that theſe and all the other heavenly virtues, in which thou haſt inſtructed mankind by thy precepts and example, may then riſe ſtrong in their minds, and ſtrike deep root in their hearts; ſo as to bring forth the fruits of univerſal virtue, and laſting holineſs, through the continual aſſiſtance of thy grace. Amen.

LESSON XIII.

THERE was a ſtrife among the diſciples, which of them ſhould be accounted the greateſt. Jeſus then roſe from ſupper, and laid aſide his garment, and took a towel, and girded himſelf. After that, he poured water into a baſon, and began to waſh the diſciples feet, and

and to wipe them with the towel, wherewith he was girded. Then came he to Simon Peter; and Peter ſaid unto him, Lord, doſt thou waſh my feet? Thou ſhalt never waſh my feet. Jeſus anſwered him, What I do, thou knoweſt not now; but thou ſhalt know hereafter.

So after he had waſhed their feet, and had taken his garments, and was ſat down again, he ſaid unto them, Know ye, what I have done unto you? The kings of the nations exerciſe lordſhip over their ſubjects; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo. He that is greateſt among you, he that is chief, let him be as the ſervant of all.

For which is greateſt, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you, as he that ſerveth. Ye call me Lord, and Maſter; and ye ſay well, for ſo I am. (This he ſaid, knowing, that he was come from God; and went to God; and that the Father had given all things into his hands.) If I then, your Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet, *and to be cloathed with humility one to another:* For I have given you an example; that ye ſhould do, as I have done to you. Verily, verily, I ſay

I ſay unto you, the ſervant is not greater than his Lord; neither is he that is ſent, greater than he that ſent him.

If ye know theſe things; HAPPY are ye, if ye do them.

COLLECT.

Give us grace, O heavenly Father, duly to imitate this example of thy moſt bleſſed Son. Inſpire us with that heavenly humility, which never deſpiſes any opportunity of ſhewing love, never fears to degrade itſelf by any action of charity.

O God of all wiſdom, teach us that true greatneſs of mind is never more nobly employed than in ſuch acts of the deepeſt humility.

O God of peace, deliver us from all the miſeries of pride, diſcontent, and envy. O pour into our hearts the calm and holy reſt of contentment; the ſweetneſs of all the thoughts and works of charity; and the moſt fervent raptures of true piety, of the moſt humble devotion.

By ſuch humility both towards thee and towards man, may we be prepared to be numbered through thy mercy among the glorious company of heaven: even among thoſe angels,

angels, and bleſſed ſaints now made perfect, who are there eternally employed; not in ſtruggling for dominion one over another, not in contemplating each their own merits and perfections; but all united in one holy communion of love, caſting down their crowns before the throne of thy glory, and aſcribing all power and honour to thee alone. Amen.

LESSON XIV.

THEN Jeſus was troubled in ſpirit, and ſaid; Verily, verily, I ſay unto you, that one of you, which eateth with me, ſhall betray me: Behold! the hand that betrayeth me, is with me on the table. Then the diſciples were exceedingly ſorrowful, and looked on one another, doubting of whom he ſpake; and they began to ſay, one by one, unto him; Lord, is it I? Then Judas ſaid; Maſter, is it I? Jeſus anſwered; Thou haſt ſaid. What thou doeſt, do quickly. The ſon of man indeed goeth, as it is written, and determined of him: But wo, I ſay unto you; wo unto that man, by whom the Son of man is betrayed. It had been good for that man, if he had not been born.

Judas

Judas then went out, and it was night. Then ſaid Jeſus, Behold! the hour cometh, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone. And yet I am not alone; becauſe the Father is with me.—All ye ſhall be offended, becauſe of me, this night; as it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad. But Peter anſwered and ſaid, Though all men ſhall be offended in thee, yet will I never be offended: though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples: and Peter ſaid, Lord, I am ready to go with thee into priſon, and to death: I will lay down my life for thy ſake. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Simon, I ſay unto thee, the cock ſhall not crow twice in this night, before that thou ſhall thrice deny, that thou knoweſt me. Simon, Simon, behold! Satan hath deſired to have thee; but I have prayed for thee, that thy faith fail not: And when thou art converted, ſtrengthen thy brethren.

COLLECT.

Grant, O Lord, that we may duly ſtudy this example of ſteady magnanimity in our

bleſſed Maſter. After having ſhewn to his diſciples ſo much love and humility; after having waſhed all (even Judas's) feet; when he knew that he was to be betrayed by one, and deſerted by all of them; to his betrayer, how fearleſs does he ſhew himſelf! and yet how charitably does he warn him of his dreadful puniſhment, if he proceeded in ſuch perfidy! to the reſt of his diſciples, how forgiving, how tender, and how merciful!

Give us grace, alſo, that we may learn from the example of Peter's confidence, and of his fall, to diſtruſt ourſelves, and to rely only upon thee, who alone canſt beſtow ſteadineſs, perſeverance, and true magnanimity.

O bleſſed Jeſus, interceſſor for mankind, who at the throne of grace and mercy continually prayeſt for our ſalvation, O deliver us from all the crafts and aſſaults of the devil! Grant, that our faith fail not: Convert us all to thee; and by thee, O Lord, may we all be ſtrengthened. Amen.

LES-

LESSON XV.

THEN ſaid Jeſus unto his diſciples, Children, yet a little while I am with you: Yet a little while, and the world ſeeth me no more. Peace I leave with you: My peace I give unto you.

As the Father hath given me commandment, even ſo have I done. Keep ye the commandments, which ye have heard from me: they are not mine, but the Father's, which ſent me. If ye love me, keep them. He that hath my Father's commandments, and keepeth them, he it is that loveth me: And I will love him, and will manifeſt myſelf unto him: my Father himſelf alſo will love him; and we will come unto him; and make our abode with him.

I will not leave you orphans and comfortleſs. I will pray the Father, and he will give you another Comforter; who ſhall dwell with you, and be in you, and abide with you for ever; even the Spirit of truth, which proceedeth from the Father. He ſhall teach you all things, and bring all things to your remembrance, which I have ſaid unto you. He will guide you into all truth.

COLLECT.

O Thou, the fountain of all goodneſs, without whom nothing is ſtrong, nothing is holy, aſſiſt us always with thy heavenly Spirit, according to the gracious aſſurances thus given to us by our bleſſed Maſter. Be preſent always with us. Be our continual comforter, we moſt humbly beſeech thee, while we are proceeding in that path of virtue, which he himſelf hath trod before us. Remind us always of his doctrines, of his example.

Let us learn, that increaſe of thy grace, which leadeth to virtue, is the greateſt benefit that can poſſibly be conferred upon us; infinitely ſuperior to increaſe of riches, increaſe of worldly honours, or worldly pleaſures.

O thou, holy Spirit of the Almighty, who art the giver of all the various degrees of wiſdom and virtue; Thou, that inſpireſt with wiſdom and virtue the exalted minds of angels, and bleſſed Spirits; Thou, that giveſt all the wiſdom and virtue, that is found among men; O grant us a wiſe, and (what is the ſame) a virtuous mind; Let us not debaſe our minds by negligence, by application to the vanities of life, by wickedneſs.

Give

Give us the deſire of other knowledge,—of the knowledge of what is acceptable in thy ſight. Give us a diſpoſition for other kind of employment,—Ardour in the buſineſs of obeying thy will.

May we, regenerated and daily renewed by thy heavenly influence, become new creatures; breathing nothing but pure religion; making that our buſineſs, our honour, our pleaſure. O lead us into all truth, that may be neceſſary or expedient for us; and ſtrengthen us in all parts of our duty. Amen.

LESSON XVI.

THEN Jeſus continued ſpeaking to his diſciples; and ſaid, Love ye one another, even as I have loved you. Greater love hath no man than this; that he lay down his life for his friends,

Theſe things have I ſpoken unto you, being yet preſent with you: In the world ye ſhall have tribulation; but be of good cheer; I have overcome the world. Let not your heart be troubled, neither let it be afraid.

If they hate you, ye know that they hated me, before they hated you. Verily, they have hated me without a cauſe.—The ſame things will they do unto you, becauſe they know not me, nor him that ſent me. But remember the word, that I ſaid unto you, The ſervant is not greater than his lord: if they have perſecuted me, they will perſecute you alſo.

They ſhall put you out of the ſynagogues; yea, the time cometh, that whoſoever killeth you, ſhall think that he doeth God ſervice. But be not afraid; ye ſhall be ſorrowful, but your ſorrow ſhall be turned to joy. A woman in travail hath ſorrow: but as ſoon as ſhe is delivered, ſhe remembereth no more the anguiſh; for joy that a man is born into the world. So ye likewiſe ſhall have ſorrow at preſent: but I will come again, and your heart ſhall rejoice, and your joy no man ſhall take from you; for my Father himſelf loveth you.

And now I depart out of the world: But, becauſe I have ſaid this, ſorrow hath filled your hearts. Nevertheleſs, I tell you the truth; if ye loved me, ye would rejoice at it; becauſe I go to my Father. It is expedient alſo for yourſelves, that I depart; for, if I depart not, the Comforter will not come; but

but when I am departed, I will ſend him to you.

Ye have heard alſo, how I ſaid to you, I go away, and come again. In my Father's houſe are many manſions. I go thither to prepare a place for you; and I will come again, and receive you unto myſelf; that where I am, there ye alſo may be.

COLLECT.

O God, teach us ſo duly to reflect upon the ſufferings and the fortitude of our great Lord and Maſter, thus dying for us; that we his ſervants may think it our greateſt glory and happineſs to endure in like manner any ſcorn, hatred or perſecution of wicked and ignorant men; ſo it be but in a good cauſe, and for thy glory: being always animated by the hopes of the aſſiſtance of thy holy Spirit to direct, comfort and aſſiſt us here; and the promiſe of thoſe eternal manſions; thoſe heavenly rewards; which our Lord is now graciouſly preparing for the patience of his ſaints.

Grant this, through the ſame Jeſus Chriſt, our Lord. Amen.

LESSON XVII.

THESE words ſpake Jeſus, and lifted up his eyes unto heaven, and ſaid, Father, the hour is come.—

I have glorified thee on earth: I have finiſhed the work, which thou gaveſt me to do.

I have manifeſted thy name unto the men, whom thou gaveſt to me out of the world: I have given unto them the words, which thou gaveſt to me; and they have received them. They have known, that all things, whatſoever thou haſt given me, are of thee. And this is life eternal, that they might know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent.

O righteous Father, the world hath not known thee: but I have known thee, and theſe have known, that thou haſt ſent me. And I have declared unto them thy name, and I will declare it; that the love, wherewith thou haſt loved me, may be in them, and I in them. And for their ſakes ſanctify I myſelf; that they alſo (by my example) may be ſanctified through the truth.

And now I am no more in the world: And now, O Father, glorify me with thine own ſelf; with the glory, which I had with thee

thee before the world was. I come unto thee.

But theſe are in the world. Holy Father, I pray for them. I pray not, that thou ſhouldſt take them out of the world; but that thou ſhouldſt keep them from the evil. Sanctify them through thy truth: thy word is truth.

Neither pray I for theſe alone; but for them alſo, who ſhall believe on me, through their word. (Other ſheep have I, which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd). Grant, that they all may be one; as thou, Father, art in me, and I in thee: That they alſo may be made perfect; and that the world may know, that thou haſt loved them, as thou haſt loved me.

Father, I deſire that they may be with me, where I am. That they may behold my glory, which thou haſt given me; for thou lovedſt me before the foundation of the world.

AMEN, LORD JESUS! AMEN. SO BE IT.

LES-

LESSON XVIII.

AND when they had ſung an hymn, A Jeſus and his diſciples went forth, and came into the mount of Olives. And they went over the brook of Cedron, and entered into a garden, called Gethſemane. To this place Jeſus often reſorted with his diſciples. When they came into the garden, Jeſus ſaid unto them, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two ſons of Zebedee, James and John.

Then began Jeſus to be ſorrowful, to be ſore amazed, and very heavy; and he ſaid to them, My ſoul is exceeding ſorrowful, even unto death. Tarry ye here and watch with me. And he went forward a little (about a ſtone's caſt), and withdrew himſelf from them: then kneeled he down, and fell on the ground on his face, and prayed, ſaying, O my Father, all things are poſſible to thee. —O my Father, if thou be willing,—Remove this cup:—Let it paſs from me.—Nevertheleſs, not as I will, but as thou wilt.

And he came to his diſciples, and found them aſleep; and he ſaid unto Peter, What, could not ye watch with me one hour?

Watch

Watch and pray, leſt ye enter into temptation (into ſuch trials): The Spirit truly is willing; but the fleſh is weak *.

And he left them, and went away, and again prayed, and ſaid the ſame words. And, being in an agony, he prayed more earneſtly; and his ſweat was as it were great drops of blood falling to the ground. And there appeared to him an angel from heaven, ſtrengthening him.

Then came he, and found them aſleep again; for their eyes were heavy with ſorrow. But he left them, and went away again, and prayed the third time, ſaying, Father, let not my will, but let thy will be done. If this cup cannot paſs away from me, except I drink it,—thy will be done.

COLLECT.

O moſt gracious God; be thou pleaſed to chooſe, and appoint for us our lot in life.

If thou determineſt that proſperity ſhall be our portion, preſerve us, we beſeech thee, from the ſpirit of idleneſs, and luxury; of

N. B. Το μεν πνευμα προθυμον, ηδε σαρξ ασθενης· The word προθυμον ſeems to mean ſomewhat more than is ſignified by the word 'willing;'—bold, ready, ardent, &c. ſuch as was remarkably the ſpirit and temper of St. Peter.

folly,

folly, and vanity; of pride, and tyranny; Give us that government of ourſelves, that humility and charity, which may make us bleſſings to all around us, and render us acceptable in thy ſight, O Lord of all.

But if adverſity is the ſoil, in which the virtues of our mind are moſt likely to grow and flouriſh; let us with all reſignation ſubmit to thy infinite wiſdom, and goodneſs: let us ſay, with our bleſſed Maſter, thy will be done.

Let us be ſerious under adverſity; but let us not murmur, nor deſpond: let us acquire, by means of it, conſtancy and firmneſs of mind: let us learn the vanity of the things of this world; but neglect no part of our duty in it: let us be excited by it to aſpire after that happineſs and heavenly glory, to which all the ſufferings of the preſent time are not worthy to be compared.

From what we are called to ſuffer, may we acquire greater tenderneſs of ſpirit towards all that are in diſtreſs; and a more warm and lively feeling of their infirmities and miſeries.

Grant this, we earneſtly beſeech thee with all humility and reſignation of mind, through the ſame Jeſus Chriſt our Lord. Amen.

LES-

LESSON XIX.

JESUS then aroſe from prayer, and came to his diſciples, and ſaid unto them, Do ye ſleep on ſtill, and take your reſt? It is enough. Riſe; let us be going: Behold! he is at hand, that doth betray me: Behold! the hour is come, that the Son of man is betrayed into the hands of ſinners.

While he yet ſpake, behold a multitude with ſwords and ſtaves; and Judas, one of the twelve, went before them. Now Judas had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is Jeſus. Take him, and lead him away ſafely. As ſoon therefore as he came up, he went ſtraightway to Jeſus, and ſaid, Hail, Maſter, Maſter, and kiſſed him. But Jeſus ſaid unto him; Judas, betrayeſt thou the Son of man with a kiſs? friend, wherefore art thou come?

And then knowing all things that ſhould come on himſelf, he went forth, and ſaid unto them, Whom ſeek ye? They anſwered him, Jeſus of Nazareth. Jeſus ſaid unto them, I am he. As ſoon as he had ſaid, I am he, they went backward, and fell to the ground.

ground. Then aſked he them again, Whom ſeek ye? they ſaid, Jeſus of Nazareth. Jeſus anſwered, I have told you, that I am he. If therefore ye ſeek me, let theſe go their way. And the ſaying was fulfilled, which he ſpake, Of them which thou haſt given me, have I loſt none.

Then laid they their hands on Jeſus, and took him: but when thoſe, that were about him, ſaw what would follow, they ſaid, Lord, ſhall we ſmite with the ſword: and one of them (Simon Peter), drew a ſword; and ſmote a ſervant of the high prieſt's, and cut off his ear. Then ſaid Jeſus unto him, Put up thy ſword: Thinkeſt thou, that I cannot pray unto my Father, and he ſhall preſently give me more than twelve legions of angels? but how then ſhall the ſcripture be fulfilled, and thus it muſt be? The cup, which my Father hath given me, ſhall I not drink it?

Then the captain and the officers took Jeſus, and bound him: but he ſaid unto them, Suffer ye, permit me thus far; and he touched the ſervant's ear, and healed him.

COLLECT.

Grant, O Lord, that by the infuſion of thy holy Spirit we may be tranformed into a reſemblance of the magnanimity and mercy of our bleſſed Maſter.

Let us duly obſerve, with what intrepidity thy bleſſed Son met all his dangers and ſufferings; and at the ſame time how kindly careful, and anxious he was for the ſafety of his friends. Inſtead of loudly reproaching his betrayer Judas with his perfidy, iniquity, and ingratitude; in what courteous, and endearing manner does he rebuke him? To the ſervant, who was ſeizing and leading him to death, how merciful; employing in his behalf, for the laſt time, his miraculous power of doing good?

O mighty and beneficent God of all, pour into our hearts theſe divine virtues of magnanimity, and mercy. Let us learn, that theſe two virtues ought never to be ſeparated; but that they ought to be planted together in our hearts; to grow, and to flouriſh there together; as by thy gracious providence they mutually ſtrengthen, improve, and exalt each other. Grant this, O Lord, through the ſame Jeſus Chriſt. Amen.

LESSON XX.

JESUS ſaid unto the chief prieſts, and captains, and to the elders, who were come to him, and to the multitude, I was daily with you in the temple, and ſat teaching there: And are ye now come out with ſwords and ſtaves againſt me, as againſt a thief? Then they led him away, and brought him to the houſe of Caiaphas, the high prieſt; where all the ſcribes, and elders, and chief prieſts were aſſembled.

The high prieſt then aſked Jeſus concerning his diſciples, and his doctrine. Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple; whither the Jews always reſort. Aſk them, which heard me, what I ſaid unto them. Then one of the officers, which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo? Jeſus anſwered, If I have (ever) ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

Now the chief prieſts and elders ſought falſe witneſs againſt Jeſus to put him to death, and found none; for, though many falſe witneſſes came, yet their witneſs agreed not together.

gether. At laſt there came two falſe witneſſes, who ſaid, We heard him ſay, I am able to deſtroy the temple, and to build it in three days: But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the middle of the council, and aſked Jeſus, What is it, that theſe witneſs againſt thee? anſwereſt thou nothing? But Jeſus held his peace: Then ſaid the high prieſt, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, The ſon of the Bleſſed: And Jeſus ſaid unto them, I am. I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of glory; and coming in the clouds of heaven.

Then Caiaphas rent his clothes, ſaying, He hath ſpoken blaſphemy. What further need have we of witneſſes? Behold, now ye have heard his blaſphemy: What think ye? They anſwered and ſaid, He is guilty of death: And they all condemned him to death. Then the men, who held Jeſus, mocked him; and ſpit on him; and when they had blindfolded him, they ſmote him with the palms of their hands; ſaying, Propheſy! propheſy unto us, thou Chriſt, who is it that ſmote thee. The ſervants alſo mocked him, and ſpit in his face.

COLLECT.

O God, by whoſe providence our great Lord and Maſter ſubmitted himſelf to theſe vileſt indignities, in order that all mankind might follow the example of ſuch amazing patience; O Grant that we may attend to his example, and learn from him, who, though the Son of the Higheſt, was thus meek and lowly in heart.

But, above all, grant, that we may reſemble him in the innocence, in the beneficence, and holineſs of the whole courſe of our lives. Let a good conſcience be the ſolid foundation of all our patience: and may our reſignation of ſoul by thy aſſiſtance become perfect.

By thy grace let us, in the midſt of calumny and cruelty (if our virtues ſhould meet with ſuch trials), remain always undaunted, and unmoved. Let us look on our enemies with mildneſs; with tender compaſſion; while their breaſts are torn with malice, and darkened by wrath, let our minds by thy grace be bleſſed with the moſt ſerene and cleareſt calm, with the moſt holy peace. With ineffable joy, and moſt overflowing abundance of felicity, let us lift up our hearts

to

to thy throne, O great God, omniſcient Judge, thou God of all purity and happineſs.—Grant this, we beſeech thee, through the ſame Jeſus Chriſt our moſt bleſſed Lord. Amen.

LESSON XXI.

THEN Judas, who had betrayed Jeſus, when he ſaw that he was condemned, repented himſelf; and brought again the thirty pieces of ſilver to the chief prieſts and to the elders, ſaying, I have ſinned, in that I have betrayed the innocent blood: And they ſaid unto him, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went, and hanged himſelf.

Now Jeſus's diſciples had forſaken him, and fled: but Simon Peter and John followed him afar off; and went after him into the palace of the high prieſt. When the ſervants therefore of the high prieſt ſaw Peter, they looked earneſtly on him, and ſaid, This man was one of the diſciples of Jeſus of Nazareth: but Peter denied it; and being charged with it again, he denied it again with an oath; and a third time with curſes

and oaths, ſaying, I know not this man of whom ye ſpeak. And immediately, while he was ſpeaking, the cock crew. And the Lord turned about, and looked upon Peter.

And Peter remembered the words of the Lord; how he had ſaid to him, "before the "cock crow twice, thou ſhalt deny me "thrice." And he went out; and when he thought thereon, he wept bitterly.

COLLECT.

O God of all goodneſs, moſt merciful Father, we, miſerable ſinners, moſt humbly beſeech thee to hear us.

Grant, that, if any among us ſhould be ſo wretched as to forfeit their innocence, and to plunge themſelves into the horrors of a bad conſcience, yet ſuffer us not, O Lord, ſuffer us not on any account to be ever tempted, like Judas, to the laſt act of deſpairing wickedneſs; the act of the greateſt folly, cowardice, and horror.

O thou, moſt worthy Judge eternal; Thou, whoſe mercy is over all thy works, favourably look down upon us. Thou, who giveſt grace and comfort to the penitent and contrite, O raiſe up them, that fall: give us ſtrength againſt our frailties and infirmities: direct,

direct, and support us in the way of true repentance. Let us, after the example of Peter, labour most abundantly to make an atonement for our sins; by serving thee faithfully (as he did) all the residue of our days on earth, in all perseverance, and diligence in all godliness; endeavouring to become the humble instruments of the greatest possible good to men, and glory to thee.

Grant us this lasting, this most blessed reformation. Let us *duly* think on him, who, by thy all-gracious providence, came to call sinners to repentance, and to preach unto mankind the most blessed tidings of remission of sins, even the same Jesus Christ, our Redeemer and Saviour. Amen.

LESSON XXII.

NOW it was not lawful for the Jews to put any man to death: therefore led they Jesus from Caiaphas, and delivered him to Pontius Pilate, the Roman governor. And Pilate entered into the judgment hall, and Jesus stood before him.

And Pilate said, What accusation do ye bring against this man? They answered and

ſaid; If he were not a malefactor, we would not have brought him to thee. We have found him perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is Chriſt a king. He ſtirreth up the people, teaching throughout all Jewry from Galilee to this place.

Then ſaid Pilate unto Jeſus; Heareſt thou not, how many things they witneſs againſt thee? But Jeſus anſwered nothing. And Pilate marvelled greatly, and ſaid, Thine own nation, and the chief prieſts have delivered thee unto me. What haſt thou done? Art thou a king? Jeſus ſaid, I am.—But my kingdom is not of this world; my kingdom is not from hence. The end, for which I was born; and the cauſe, for which I came into the world, was;—That I ſhould bear witneſs to the truth. Every one that is of the truth, heareth my voice. Pilate ſaith unto him, What is truth? Whence art thou? Speakeſt thou not unto me? Knoweſt thou not, that I have power to crucify thee, and to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above.

Then Pilate feared, and ſought to releaſe him; but hearing that he was of Galilee, of the

the juriſdiction of Herod (who was at that time in Jeruſalem), he ſent him to Herod, and Herod ſent him back again to Pilate.

Then Pilate called together the chief prieſts, and rulers, and the people, and ſaid unto them, Ye have brought this man before me, as one that perverteth the people: and behold! I have made an enquiry about him before you; and have found no fault in him, touching the things whereof ye accuſe him. No, nor yet Herod: for I ſent him to Herod; and lo! nothing worthy of death is done unto him. I will therefore chaſtiſe him; and releaſe him. I find in him no fault at all.

This he ſaid, becauſe he knew, that it was for envy, that they had delivered him.

COLLECT.

Grant, O Lord, we humbly beſeech thee, that from this example of our Lord Jeſus Chriſt we may learn true magnanimity. May we learn it from him, who when accuſed of aiming at an earthly crown, with contempt looked down on all worldly ambition; claiming a much higher, more honourable office, the office of benefactor to mankind; in leading the nations out of error, and guiding

them into the way of truth, of virtue, and of happineſs.

O may we duly hearken to his voice, and learn from him, that the higheſt honour to which we poſſibly can aſpire, is to become acceptable ſervants to thee; and, by thy aſſiſtance, benefactors to our brethren. Inſpired by his grace, may we always remember, that the higheſt benefit which can be conferred on men, is to make them more virtuous; to turn their hearts to the wiſdom of righteouſneſs; and to guide their feet into the way of thy eternal peace.

Grant this, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen, and Amen.

LESSON XXIII.

PILATE came forth again unto the people, and ſaid, Behold! I bring him forth to you again, that ye may know, that I find no fault in him.

Then came Jeſus forth. And Pilate ſaid; Behold the man.—Ye have a cuſtom, that at the paſſover I ſhould releaſe unto you a priſoner. Will you, that I releaſe unto you Jeſus,

Jeſus, who is called Chriſt, and whom ye call the king of the Jews?

Then the chief priests and elders perſuaded the multitude, that they ſhould deſtroy Jeſus, and aſk the life of one Barabbas, who was a notable priſoner, and a robber, and had made inſurrection, and committed murder. But Pilate, willing to ſave Jeſus, ſaid again; Which of theſe two, ſhall I releaſe unto you? Barabbas, or Jeſus? And they cried out all at once, ſaying, Away with this man; and releaſe unto us Barabbas. Pilate ſaid, What then ſhall I do with Jeſus? And they cried, Crucify him, crucify him. Pilate ſaid the third time; Why? what evil hath he done? I have found no cauſe of death in him. And they were inſtant with loud voices; requiring, that he might be crucified, ſaying, If thou let this man go, thou art not Cæſar's friend. Whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

When Pilate therefore ſaw, that he could prevail nothing, but that rather a tumult was made, he ſaid, Take Ye him, and crucify him: for I find no fault in him.

Having ſaid this, the governor took water; and waſhed his hands before the multitude, and ſaid, I am innocent of the blood of this juſt perſon: And then, willing to content the people,

people, he releaſed Barabbas; and gave ſentence, that Jeſus ſhould be crucified.

COLLECT.

O moſt merciful, moſt juſt Judge of the univerſe, grant us thy holy Spirit, we beſeech thee; and inſpire us with fortitude to defend the innocent and oppreſſed. Whatever our ſtation in life is, let us always rejoice in this glorious office; let us perſevere in it; nor fail at laſt, as Pilate did, through any fear or reſpect of man.

But if the laws of our country are our ſtudy, let us remember by thy grace, that in that ſcience this virtue is particularly neceſſary and glorious; that to defend the innocent, and protect the oppreſſed, is the cauſe, the meaning, and ultimate end of all law.

If we plead before the ſeat of judgment, or are ſeated on it, grant, O Lord, that we may never forget that other tribunal, far more tremendous, far more holy; before which we muſt all ſtand, trembling and pale; before which all the judges of the earth muſt appear, and receive ſentence themſelves according to the judgment which they have uſed to their brethren.

May the fear of that day totally annihilate in us all worldly fear. Grant this, we beſeech thee, through the grace and holy name of our Lord and Saviour, Jeſus Chriſt. Amen.

LESSON XXIV.

WHEN Jeſus therefore had been firſt beaten with ſcourges, the ſoldiers of the governor took him into the hall, called prætorium; and called together the whole band. Then they ſtripped him of his clothes, and put on him a purple robe; and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews. They put a reed alſo in his hand; and platted a crown of thorns, and put it on his head. Then took they the reed, and ſmote him on the head; they ſtruck him alſo on the face; and ſpat on him.

And when they had thus mocked him, they led him away to crucify him.

And he, bearing his croſs, came forth.

And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turned unto them, and ſaid, Daughters of Jeruſalem, weep

weep not for me; Weep for yourſelves, and for your children: for behold, the days come, when they ſhall ſay unto the mountains, fall on us; and to the hills, cover us: In which they ſhall ſay; Bleſſed are the barren, that never bare, and the paps that never gave ſuck. Weep for yourſelves, and for your children, O ye daughters of Jeruſalem. Weep not for me.

COLLECT.

Grant us, O Lord, the grace duly to obſerve our Lord Jeſus Chriſt under all theſe his ſufferings and inſults, not expreſſing one murmur of wrath or ill-will to any of his perſecutors; but ſtill breathing the ſame compaſſion, as when he wept over the unhappy city of Jeruſalem. Let us obſerve him ſorrowful; not for his own approaching tortures and death, but for their approaching ruin; that terrible deſtruction, which in a few years overwhelmed them; and which he had been labouring ſo much to avert from them and their children.

When we ſee thy bleſſed Son thus treated, and thus behaving himſelf, O let us learn to deſpiſe and deteſt all thoughts of revenge, of malice, pride, and hatred. In humble imitation

tation of his example, in gratitude, in reſpect, in obedience to him, let us be calm and patient; long-ſuffering and forgiving one another.

O God of all beneficence and wiſdom, breathe into our hearts this true magnanimity. Inſpired by thy grace, let us preſerve always a nobleneſs of mind, unabated by any labour or pain; and at the ſame time a benevolence of heart, unabated by any inſult, injury, or ingratitude.

Grant this, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON XXV.

IS this nothing to you, O ye that paſs by the way? behold, and ſee:
The children of fools had him in deriſion:
They helped forward his calamity:
They ſpared not to ſpit in his face:
They recompenſed him evil for good.
Yet did not he weep for thoſe who were in trouble?
Was not his ſoul grieved for thoſe in adverſity?
He was a Father to all in affliction:
Eyes was he to the blind, and feet was he to the lame.
The bleſſing of thoſe who were ready to periſh came upon him,
And he cauſed the widow's heart to ſing for joy.
Surely his reward is prepared for ever,
A crown of glory from the hand of the moſt High:

Though

Though he was deſpiſed, and rejected of men,
Though he was a man of ſorrows, and acquainted with grief;
Though they eſteemed him ſtricken,
Smitten of God, and afflicted;
Yet was it for our tranſgreſſions that he was wounded,
And for our iniquities that he was bruiſed.
The chaſtiſement (which is for our peace) was upon him,
And with his ſtripes mankind are healed.
All we, like ſheep, have gone aſtray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.
He was oppreſſed, and he was afflicted;
Yet opened he not his mouth:
As a lamb, was he brought to the ſlaughter;
As a ſheep before her ſhearers, was he dumb.
He gave his back to the ſmiters,
And his cheeks to thoſe that plucked off the hair;
He hid not his face from ſhame, and ſpitting.
He was taken from priſon, and from judgment;
He was cut off out of the land of the living;
He made his grave with the wicked,
Though he had done no violence,
Neither was deceit found in his mouth,
Yet it pleaſed the Lord to put him to grief:
For the tranſgreſſion of the people was the ſtroke upon him:
He bare their iniquities;
He made his ſoul an offering for their ſins.
But the Lord, who had ſmitten him,
By his power did alſo heal him.
After two days did he viſit him;
On the third day did he raiſe him up:
And he ſhall live in his ſight for ever.
His days ſhall be prolonged,
And the pleaſure of the Lord ſhall proſper in his hand:
He ſhall contemplate all the paſt labours of his ſoul,
And ſhall be SATISFIED.

O Lamb

O Lamb of God, thou that takeſt away the ſins of the world;
Thou, that thus pouredſt out thy ſoul unto death,
And wert willingly numbered with the tranſgreſſors;
Thou, that didſt bear the ſin of many,
And now makeſt interceſſion for us, miſerable ſinners;
Have mercy upon us, and hearken to our prayer.
O Lamb of God, that takeſt away the ſins of the world,
Suffer us not at our laſt hour, in the pains of death,
To forget this thy patience and love:
Grant us, at our laſt hour, O bleſſed Lord,
Grant us, we beſeech thee, this thy peace.

LESSON XXVI.

THEN led they Jeſus to a place near the city, called Calvary. And they led two thieves alſo with him, to be put to death. When they were come to the place, they gave him to drink wine mingled with myrrh, or gall *: and when he had taſted thereof, he would not drink. The ſoldiers alſo mocked him, coming to him, and offering him vinegar; and he received the vinegar. Then the ſoldiers took his garments, and divided them among themſelves, and caſt lots for them.

* N. B. A draught uſually given to condemned perſons juſt before their crucifixion, in order to ſtupify the ſenſe of the ſharp pains of that death.

And

And they crucified him.——

They crucified alſo the two thieves with him; one on the right, and one on the left, and Jeſus in the midſt. And the ſcripture was fulfilled, which ſaith, "he was "numbered with the tranſgreſſors," and they ſet over his head an inſcription (being his accuſation), This is Jeſus of Nazareth, king of the Jews.

And the people ſtood beholding; and they that paſſed by, reviled and railed on him, ſhaking their heads, and ſaying, Ah! Thou, that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts with the ſcribes and elders mocked him, and ſaid, Let Chriſt the King of Iſrael come down from the croſs; and we will believe him. He ſaved others; himſelf he cannot ſave. He truſted in God; let him deliver him, if he delight in him.

Then ſaid Jeſus,

Father, forgive them; for they know not what they do.

COLLECT.

Aſſiſt us, O Lord, that we may devoutly fix our eyes on this ſcene of the moſt grievous ſufferings

ſufferings of our Lord Jeſus Chriſt; a ſcene of the moſt extreme and moſt ignorant malice; of injuries moſt undeſerved; of torments moſt intolerable: Yet all borne with the moſt ſerene undiſturbed fortitude; with the moſt abundant uninterrupted love, even to his murderers.

O thou, Lord Jeſus Chriſt, who haſt taught us to love our enemies, and to do good to them; to bleſs thoſe who curſe us, and to pray for thoſe that deſpitefully uſe us, and perſecute us; and who haſt wonderfully confirmed theſe thy heavenly doctrines with thy own divine example, and thus ſealed them even with thy moſt precious and innocent blood, we beſeech thee, help thy ſervants.

May we learn from thy command and example to pray for the happineſs and ſalvation of all men; whether friends or enemies, Jews or Gentiles. Let us pray, that the love of our heavenly Father may be upon us all; that his grace may convert all our hearts; and when the troubles of this ſhort life are ended, that we may, by his mercy, all be made happy together for evermore, in the bleſſed manſions of perpetual peace and joy. Amen.

LESSON XXVII.

ONE of the malefactors, which was crucified with Jeſus, railed on him, and reviled him, ſaying, If thou be the Chriſt, ſave thyſelf and us: but the other anſwering, thus rebuked him. Doſt thou not fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly: for we receive the due rewards of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus: Lord, remember me, when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, to-day ſhalt thou be with me in Paradiſe.

COLLECT.

O moſt merciful Father, to whom alone belong the iſſues of life and of death, we commend our ſouls into thy hands; Moſt humbly beſeeching thee, that at the hour of our death (be it late or ſoon) they may be filled with true faith, ſuch as will be acceptable in thy ſight; and preſented pure and without ſpot before thee: being waſhed in the blood of him, who was thus ſlain to take away the ſins of the world; and thoroughly purified

purified from all defilements, which they may have contracted in this life. So may the hour of death be to us by thy mercy, as it was to this penitent, a quick and immediate paſſage to eternal bliſs.

Give us grace to learn from the example of this ſincere penitent, to have ſuch an ingenuity of mind, as may make us ſenſible of our own faults and errors, and always open to conviction; ſuch a ſteady reſolution, as may enable us publickly to profeſs the true faith, how much ſoever deſpiſed or perſecuted by profane or wicked men. But grant alſo, that we may never quit the bleſſed and glorious paths of ſincere piety and virtue, by deceitfully confiding in a late repentance.

Grant this, we humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON XXVIII.

THERE ſtood by the croſs of Jeſus his mother, and his diſciple John, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

When Jeſus therefore ſaw his mother, and the diſciple whom he loved, ſtanding by:

He ſaid unto his mother: Woman, behold thy ſon.

And unto his diſciple: Behold thy mother.

And from that hour that diſciple took her unto his own home.

COLLECT.

O heavenly Father, grant, that the ſame mind may be in us, which was in our Lord Jeſus Chriſt. While he was doing good to the whole world, how mindful was he even of thoſe that ſtood by his croſs. How kind to all! How careful, even to his laſt moments, of his friends and relations according to the fleſh; connecting them together for their mutual benefit; and thus leaving to them the greateſt of all worldly bleſſings, which they could enjoy after he was taken from them!

Let ſuch be the conduct of our parents at their deceaſe. Let ſuch be their care of all their family. And for ourſelves we humbly pray, that our conduct may be ſuch, as that of the bleſſed and beloved diſciple, John; carefully and affectionately to attend the laſt agonies, and immediately to do the ſincereſt acts of kindneſs to all the ſurviving family.

Grant

Grant this, through the grace of the ſame Jeſus Chriſt. Amen.

LESSON XXIX.

AND Jeſus cried with a loud voice ſaying: Eloi, Eloi, lama ſabachthani!* which being interpreted is, My God, my God, why haſt thou forſaken me?

My God, my God, why haſt thou forſaken me,
And art ſo far from the words of my complaint?
I am reproached of men, and deſpiſed of the people:
All they, that ſee me, laugh me to ſcorn:
They ſhoot out the lip; they ſhake the head, ſaying,
He truſted in God, that he would deliver him;
Let him deliver him, if he delight in him.
But thou art he, that took me out of the womb:
Thou didſt keep me in ſafety, when I hanged on my mother's breaſts.
O be not far from me;
For there is none to help.

They have encompaſſed, they have beſet me round;
They gape upon me, as a ravening and roaring lion.
My ſtrength is dried up, my bones are diſjointed;

* N. B.—reciting in Syriac the 22d Pſalm, or ſome part of it; by that teſtifying that he was the Meſſias, for whom that pſalm was indited, and in whom it was all fulfilled: at the beginning of that pſalm are the words, which being tranſlated ſignify, My God, my God, why haſt thou forſaken me? —Hammond's Annot.

The remaning part of this leſſon is entirely extracted from that pſalm.

My tongue cleaveth to my jaws:
And thou haſt brought me into the duſt of death.
The aſſembly of the wicked have encloſed me:
They pierced my hands and my feet.
They ſtand ſtaring and looking upon me:
They part my garments, and caſt lots on my veſture.
But be not thou far from me, O Lord.
O my ſtrength, haſte thee to help me.

I will declare thy name unto my brethren:
In the midſt of the Congregation will I praiſe thee.
O ye that fear the Lord, praiſe him all ye ſeed of Jacob.
Glorify and fear him, all ye ſeed of Iſrael:
For he hath not deſpiſed the meekneſs of the afflicted,
In the great congregation ſhall my praiſe proceed from thee:
My ſoul ſhall live unto thee, O Lord.

All the ends of the world ſhall turn unto the Lord;
All the kindreds of the nations ſhall worſhip before him:
All they, that go down to the duſt ſhall bow before him.
They that ſeek the Lord ſhall praiſe him:
Their ſouls ſhall live for ever.
The generation to come ſhall ſerve the Lord;
And ſhall declare, unto a people that ſhall be born,
His righteouſneſs; that he hath done this.

COLLECTS.

O almighty Father, grant, that we may learn, as in this pſalm, how patiently our Lord and Maſter, when in his laſt moments, bore the pains of death; a death of torment and height of ſuffering: how he comforted his friends with the thoughts of immortality,

and

and of thy protection: how he concluded that life, which was wholly employed in procuring glory to thee, and benefit to mankind, extending itſelf even to the moſt diſtant nations, and all future generations.

Grant that the ſame mind may be in us at the hour of death, which was alſo in him. And to that end, while we have time here, let us (by thy grace) take all opportunities of performing our duty to thee, and doing good to mankind: and let the good we do, be as great and as extenſive as is poſſible to us. Let it be aſſiſted by thy power, and directed always by thy wiſdom.

O proſper thou theſe the intended works of our hands. Endue our ſouls with ſtrength and conſtancy, duly to execute this moſt wiſe and glorious plan of life; which will prove ſuch a ſource of happineſs to ourſelves and many others; and which will be ſo acceptable and pleaſing in thy ſight.

So, at that hour, when this world and all that is therein ſhall be removed from us for ever; when thoſe, whoſe object in life has been the avarice, ſenſuality or pride of this tranſitory world, ſhall lie aſtoniſhed, aſhamed and vexed at what is paſt, trembling at what is to come; we may be able with joy to look back on the actions of our paſt days; and,

confiding in thy mercy, to look forward with bleſſed hope to that eternal ſtate, the ſplendor of which will be then already beginning to open on our ſouls, and to abate the impreſſions of the agonies of death. Amen.

LESSON XXX.

IT was about the third hour, when Jeſus was crucified: and when the ſixth hour was come, Behold, the vail of the temple was rent in twain from the top to the bottom: and there was a great darkneſs over all the land unto the ninth hour. The ſun was darkened, and the earth did quake, the rocks were rent, and the graves were opened; and many bodies of ſaints aroſe and came out of their graves, and (after his reſurrection) entered into the holy city, and appeared unto many.

Now when the centurion, and they that were with him watching Jeſus, ſaw the earthquake and thoſe things which were done, they feared greatly, ſaying, Certainly this was a righteous man: Truly this was the Son of God. And all his acquaintance, that followed him from Galilee, ſtood afar off, beholding theſe things. And all the people

that

that came together to that ſight, beholding what was done, ſmote their breaſts, and returned.

And at the ninth hour, Jeſus cried with a loud voice,

It is finiſhed;——

Father, into thy hands, I commend my Spirit.

And having ſaid this, he bowed down his head, and yielded up the ghoſt.

COLLECT.

O eternal univerſal Father, with whom the ſpirits of the faithful, after this ſhort life ended, are in perpetual happineſs and glory; we humbly bleſs thy holy name for all thoſe, who are departed hence in thy peace, and in thy favour: moſt humbly beſeeching thee to give us grace, ſo to follow their good examples, that with them we may be made partakers of thy heavenly happineſs.

O Lord Jeſus Chriſt, who in this thy moſt awful paſſion haſt overcome the ſharpneſs of death, thus meekly pouring forth thy precious blood; O, thou Lamb of God, be thou

thou to us both in life and in death advantage. May we, thy ſervants, following thy great example both in living and in dying, be numbered together with thy ſaints in glory everlaſting.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Spirit, be with us all continually; in all times of our adverſity, in all times of our wealth; in our youth, and in our riper age; in the hour of death, and in the day of judgment.

PRE-

PREFACE
TO
BOOK IV.

IT ſeems neceſſary to repreſent to the reader, that this fourth book was originally deſigned to conſiſt of two parts, in ſome manner analogous to each other. The firſt containing the hiſtory of our Saviour's reſurrection and aſcenſion to heaven; The ſecond deſcribing from the ſcriptures, our own future reſurrection, the general judgment, and the rewards of true holineſs, which are eternal in the heavens.

But on eterning into the ſubject, it was found; that, though the account of our Lord's reſurrection and aſcenſion was related by the holy Evangeliſts in a conciſe, plain, hiſtorical manner; yet in ſeveral other parts of the ſcriptures, theſe events were alluded to, and the glory of heaven deſcribed with the greateſt ſublimity of thought and language. It was alſo found, that the deſcription of the general reſurrection and judgment; and of the end of this world; the creation of new heavens and earth, wherein dwelleth righteouſneſs; and the heavenly manſions of the bleſſed Spirits (as ſhadowed out in the emblematical deſcription of the glory of the new Jeruſalem) did all of them abound with the moſt ſublime and beautiful, the moſt poetical ideas.

It

It was therefore thought, that it might not be improper to draw up theſe leſſons in ſuch a manner, as might make them fit ſubjects for the *poetical* exerciſes of the ſchool: the Saturday's exerciſe always conſiſting of ſome ſacred poetry. On that account there are introduced in them many beautiful paſſages from the prophets, &c. moſt of which paſſages have been indeed by the moſt approved writers thought very applicable to theſe particular ſubjects: but all of them, it is hoped, will in this form be ſubſervient to the great end propoſed by theſe papers; as well as contribute to give to the ſcholars ſome taſte of the excellency of the ſacred poetry; of that poetry, which was ſo much ſtudied by the greateſt poet that ever adorned this nation.

If in the laſt leſſon (in which the ſeveral characters of the great and holy men of antiquity are collected from the ſcriptures) there ſhould be thought to be taken rather too much liberty, the author begs pardon for it, and hopes it will be forgiven on account of the good intention: for if the deſcription of the great and virtuous dead, given by Virgil and other heathen authors, is thought ſo ſublime, why ſhould not a collection of this kind be attempted to be made from the ſacred writings, when it may be done with infinitely more majeſty, truth, and uſefulneſs.

It was however thought proper on ſeveral accounts to ſeparate the whole of thoſe poetical leſſons entirely from the evangelical hiſtory, and accordingly this book is divided into two diſtinct parts, as will appear by the following table.

BOOK

BOOK IV.

ETERNITY.

Part I.

1. Burial of Jeſus.
2. Reflections on the ſame.—Short poetical leſſon.
3. Reſurrection of Jeſus.
4. He appears to Mary Magdalene, and declares his approaching aſcenſion.
5. His appearance and converſation with the two diſciples at Emmaus.
6. He appears to the diſciples, and Didymus, at Jeruſalem. His inſtructions to them.
7. —To Peter, and Didymus, and ſome other diſciples at the ſea of Tiberias. His ſolemn laſt inſtructions to Peter.
8. —He appears to his diſciples on a mountain in Galilee.
9. —On mount Olivet near Jeruſalem. His laſt bleſſing to his diſciples. Aſcends from thence to heaven.

Part II.—Poetical leſſons.

1. The viſion of the glory of God in heaven, with the holy angels—with ſeveral paſſages of

of ſcriptures drawn up in the form of an hymn of the angels.

2. Our Saviour received into the majeſty of heaven, with an hymn compoſed in the ſame manner as the preceding.

3. Leſſon from St. Paul, on the reſurrection of Chriſt, and enlarging on the general reſurrection and future ſtate of mankind.

4. }
5. } —Reflections on this laſt ſubject.
6. }

7.—Deſcription of the day of Judgment.

8. }
9. } Continuations of the ſame.
10. }

11. Reflections on the ſame, and on the goodneſs and mercy of God.

12. Creation of new heavens and earth.

13. } —Deſcent, and deſcription of the new
14. } Jeruſalem.

15. Reception of the bleſſed Spirits into heaven.

To which is ſubjoined.

16. Entrance of the bleſſed into heaven with their ſeveral characters. This leſſon (being rather long) is for the convenience of the ſcholars divided into ſix ſections.

BOOK

BOOK IV.

ETERNITY.

PART I.

LESSON I.

NOW when Jeſus had thus yielded up the ghoſt, the ſoldiers came, and ſaw that he was dead: but one of them with a ſpear pierced his ſide, and forthwith came thereout blood and water; and the diſciple John ſaw it, and bare record of it, and his record is true.

And when it was now the evening, there cometh a rich man of Arimathea, named Joſeph. He was a good and a juſt man: he was an honourable counſellor, and had not conſented to the counſel and deed of the chief prieſts and rulers: he waited for the kingdom

kingdom of God, being a diſciple of Jeſus, though ſecretly for fear of the Jews. This man went in boldly unto Pilate, and begged the body of Jeſus: and Pilate marvelled, if he were already dead, and calling to him the centurion, he aſked whether he had been any while dead; and when he knew it of the centurion, he gave leave, and ordered the body to be delivered to Joſeph. Joſeph then bought fine linen, and came with Nicodemus (who at the firſt came to Jeſus by night), and took down the body, and wound it in clean linen clothes with ſpices, which were a mixture of myrrh and aloes of about an hundred pound weight.

Now near at hand to the place, where Jeſus was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man laid: it was Joſeph's own ſepulchre, which he had hewn out of the rock for himſelf. There did Joſeph therefore lay Jeſus in his own tomb. And the women, which came with him from Galilee, followed after. And Joſeph rolled a great ſtone unto the door of it, and departed: but Mary Magdalene, and Mary the mother of Joſes, who ſat over-againſt the ſepulchre, had firſt beheld how the body was laid.

COLLECT.

O God, Father of all wiſdom, we moſt humbly beſeech thee, fill our hearts with due piety, with true faith, hope, and charity; while we thus contemplate this ſolemn ſcene of the burial of our bleſſed Maſter and Saviour! Let us obſerve theſe his diſciples (however fearful of owning him before), now boldly and reſolutely attending him. O give us grace, we beſeech thee, that whenever we are called to pay the ſame laſt offices to our relations and friends; to our benefactors, and, above all, to our parents; grant, that whenever that mournful time approacheth, we may perform the ſame duty with the like ſincerity and concern.

Give us grace alſo, O bleſſed Lord, at the ſight of all the daily ſpectacles of mortality, to reflect of how ſhort duration are both the labours of this life, and the pains of the hour of death; and how little either of them are to be feared. Great had been the labours and ſufferings of our bleſſed Maſter. But they were ended: his body was at reſt, and the divine part preparing to enter into its glory and felicity. O teach us, that the things moſtly to be regarded by us, are not whatever can

happen to us in this life, or in the ſhort agonies of death; but what may follow after the hour of death; the felicities or the miſeries which may then enſue.

In that ſtate, which will be everlaſting,—Of whom can we aſk protection but of thee; O Father of all Spirits; O King of eternity, and Lord both of this world, and of that which is to come?

O direct and protect us all with thy continued mercy and goodneſs, both now and for evermore. Amen, and Amen.

LESSON II.

THOUGH the righteous be ſoon overtaken by death,
Yet ſhall he be at reſt, and in peace.
Honourable age is not that which conſiſteth in length of time,
Nor that which is meaſured by number of years:
But wiſdom is as the grey hairs unto men,
And an unſpotted life is as old age.
He pleaſed God, and was beloved of him:
So that he was ſoon tranſlated from living among ſinners.
This the people ſaw, but underſtood it not;
Neither laid they this up in their minds,
That God's grace and mercy is with his ſaints,
And that he ſtill has care of his choſen.
They ſee the death of the wiſe:
They ſee it and deſpiſe him.

His

His departure is taken for miſery,
And his going from us to be utter deſtruction.
For they underſtand not,
What God in his wiſdom hath decreed concerning him;
Or to what end the Lord hath ſet him in ſafety:
For, though he was afflicted in the ſight of men,
Yet was his hope full of immortality:
And having been a little chaſtiſed, he ſhall be greatly rewarded:
For God proved him, and found him worthy of himſelf.
His ſoul pleaſed the Lord;
Therefore haſted he to take him from the wicked.
He, being made perfect in a ſhort time, fulfilled a long time.
For youth ſo perfected,
Shall condemn the many years, and old age of the unrighteous.
O Lord, teach us ſo to number our days,
That we may apply our hearts unto wiſdom.

COLLECT.

Give us the wiſdom, O Lord, duly to conſider the *ſhortneſs* of the life of our bleſſed Maſter, and to obſerve how many noble actions he performed, how many glorious virtues ſhone forth in him, and were crouded together in that *ſhort* ſpace of time! Grant us grace, that we may follow his great and glorious example. O fill us in our youthful years with all goodneſs, with all true holineſs. Let us never forget, that life is uncertain even to the youngeſt. Let us not ſuffer any one day of

our lives to paſs away, without having learned and practiſed in it ſomething of ſome kind of virtue, without having marked it with ſome one good action at the leaſt.

Grant, O Lord, that we, thus employed, may be continually directed and ſupported by thy grace. Deign thou, O Lord, to defend us from all ſeductions; from the contagion of evil examples, and the infatuation of pride, idleneſs, and all other vices. Propitiouſly ſo rule thou our lives, whether they be long or ſhort, that each ſucceeding day in them may be always crowned with freſh virtues and freſh graces: and, through thy infinite mercy, rendered acceptable and pleaſing in thy ſight. Grant this, O Lord, through the ſame Jeſus Chriſt. Amen.

LESSON III.

NOW the next day, that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember, that that deceiver ſaid, while he was yet alive, After three days I will riſe again: Command therefore, that the ſepulchre be made ſure until the

third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo ſhall the laſt error be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

But in the morning as it began to dawn towards the firſt day of the week, Behold! there was a great earthquake: for the angel of the Lord deſcended from heaven; and came, and rolled back the ſtone from the door, and ſat upon it. His countenance was like lightning, and his raiment white as ſnow; and for fear of him the keepers did ſhake, and became as dead men. And they fled into the city.

At the ſame time, about the riſing of the ſun, cometh Mary Magdalene, and Mary the mother of James, and Salome, unto the ſepulchre with ſpices: and they ſaid among themſelves, Who ſhall roll away for us the ſtone from the door of the ſepulchre? for it was very great. And when they looked, they ſaw that the ſtone was rolled away, and Mary Magdalene ran to tell Peter and John.

And the women entered into the ſepulchre; and ſeeing a young man ſitting on the

right ſide clothed in a long white garment, they were affrighted, and bowed down their faces to the earth; but the angel ſaid unto them, Fear not ye. I know ye ſeek Jeſus of Nazareth who was crucified. Behold the place where they laid him. He is not here. Why ſeek ye the living among the dead? He is riſen. Go quickly, and tell his diſciples, that he is riſen from the dead.

COLLECT.

Fill us, O Lord, with joy at this great act of thy providence.—O Almighty God, give us the wiſdom, we beſeech thee, in reading this hiſtory, to look forward alſo to the day of our own reſurrection (of which our bleſſed Maſter's reſurrection is a repreſentation), when thy holy angels ſhall deſcend from heaven with great glory and the great ſound of a trumpet; when all our ſepulchres ſhall be opened and we ſhall by thy infinite goodneſs riſe again to life; a life, not of a few years, but of myriads and myriads of ages, without end.

O God of all mercy and bounty, with what words or thoughts can we ſufficiently extol this thy eternal goodneſs to the children of men? We have not merited any thing even of the bleſſings of this ſhort life upon earth?

Give

Give us grace to worſhip thee in ſilent adoration, with hearts full of gratitude and obedience; and to endeavour to render ourſelves not forgetful or unworthy of this thy everlaſting goodneſs, which is prepared for thy faithful ſervants.

Grant this, O Lord, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord, who hath thus triumphed over the power and empire of death, and opened to all believers the kingdom of heaven, and the gate of everlaſting life; being himſelf riſen from the dead, and become the firſt fruits of them that ſleep.

LESSON IV.

WHEN Mary Magdalene came to Peter and the other diſciple, whom Jeſus loved, ſhe ſaith unto them; They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore with the other diſciple went forth, and ran to the ſepulchre: but the other diſciple outran Peter, and came firſt, and ſtooping down, he ſaw the linen clothes; yet went he not in. Then

came Peter following him, and went into the ſepulchre, and ſaw the linen clothes lie, and the napkin that was about the head not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple, and he ſaw and believed. And they returned again to their own home. But Mary ſtood without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down, and looked into the ſepulchre, and ſaw two angels in white, ſitting the one at the head, the other at the feet, where the body of Jeſus had lain; and they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him. And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. Jeſus ſaith unto her, Woman, why weepeſt thou? Whom ſeekeſt thou? She ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away.—Jeſus ſaith unto her, Mary. She turneth herſelf, and ſaith unto him, Maſter.

Jeſus ſaith unto her, Touch me not, for I am not yet aſcended to my Father: but go to my brethren (who now mourn and weep) and

and ſay unto them, I aſcend unto my Father, and your Father; and to my God, and your God.

COLLECT.

O God, who haſt thus raiſed from the dead our Lord Jeſus Chriſt, to the great and endleſs comfort of all his faithful diſciples; give us the wiſdom to conſider, that the time will be, when we alſo ſhall be reſcued from the power of death, the corruption, and other diſhonours of the grave (in which we are at preſent made equal to the beaſts, that periſh); and, if found not unworthy of thy mercy, ſhall obtain a glorious reſurrection to everlaſting life; and aſcend to thy heavenly preſence, who reigneſt the univerſal Father, and God of all, for ever and ever. Amen. —O prepare our ſouls for thy awful preſence.

Grant by thy grace, that we may ſo behave ourſelves in this life, as not to diſappoint this thy gracious purpoſe. Let us not by our ſins render ourſelves fit inhabitants for the perpetual priſons of infernal ſpirits, the regions of wickedneſs and horror; but let us be ſtill adding faith to faith, virtue to virtue, holineſs to holineſs, ſo as at laſt we may be

be found worthy to be admitted, by thy mercy, to theſe thy heavenly manſions: and grant that, even there, the ſouls of thy ſervants may ſtill be going on from ſtrength to ſtrength, ſhining for ever with new acceſſions of grace, and brightening to all eternity; ſtill more and more reſembling thee, O God of all perfection and happineſs.

Grant this through thy infinite mercy we moſt humbly beſeech thee, in the name of the ſame Jeſus Chriſt our Lord.

LESSON V.

THAT ſame day two of the diſciples went to a village called Emmaus, about threeſcore furlongs from Jeruſalem, and they talked together of all theſe things that had happened: and it came to paſs, that, as they thus converſed and reaſoned together, Jeſus himſelf drew near, and went with them; but their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of converſation is this, that ye have one with another, as ye walk, and are ſad? Then one of them, whoſe name was Cleopas, anſwered, Art thou only a ſtranger

a ſtranger in Jeruſalem, and haſt not known the things which have been done there in theſe days? He ſaid unto them, What things? They ſay unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he, which ſhould have redeemed Iſrael. — Beſides all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and, when they found not his body, they came ſaying, that they had alſo ſeen a viſion of angels, which ſaid, that he was alive. And certain of the men that were with us went to the ſepulchre, and found that his body was not there, as the women had ſaid: but him they ſaw not.

Then ſaid he unto them, O thoughtleſs and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes and all the prophets he expounded to them, in all the ſcriptures, the things concerning himſelf! — And they drew nigh to the village of Emmaus; and

and there it came to paſs, that, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave it to them; and their eyes were opened, and they knew him.

And he vaniſhed out of their ſight: and they ſaid one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

COLLECT.

Inflame our hearts, O Lord, with true devotion, whenever we meditate on the paſſion of our Lord Jeſus Chriſt. He ſhewed from the books of Moſes, and of all the long ſucceſſion of prophets, that he was by thy infinite wiſdom appointed to be exalted to immortality and the higheſt glory; but that he was not to go up to this heavenly joy, before he had ſuffered pain; that he was not to enter into his glory, before he was crucified. Grant us the wiſdom to learn from hence, that labours and adverſities, if borne with patience, faith, and truſt in thy mercy, will certainly turn to our greateſt profit, and help us forward in the way leading to everlaſting life: that calamities are often the greateſt bleſſings; the moſt precious gifts of thy bounteous hand.

—Give

—Give us grace, that we may be made like unto Chriſt, by ſuffering patiently, and with thankſgiving, the correction of thee our heavenly Father, whenſoever, by any manner of adverſity, it ſhall pleaſe thy gracious goodneſs to viſit us. Let this be the comfort of thy ſervants, and their way to eternal joy, to bear all afflictions, and gladly even to die after Chriſt's example, that by thy infinite mercy, they may riſe again from death, and dwell with him in everlaſting life. Amen.

LESSON VI.

THEN the two diſciples roſe up the ſame hour, and returned to Jeruſalem, and found the eleven apoſtles gathered together, and them that were with them, who ſaid to the two diſciples, the Lord is riſen indeed, and hath appeared unto Peter.

And theſe two diſciples told the eleven, what was done in the way, and how he was known of them in the breaking of bread. And as they thus ſpake (the doors being ſhut, where they were aſſembled, for fear of the Jews), Jeſus himſelf came, and ſtood in the midſt of them, and ſaith unto them, Peace be unto

unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled? and why do thoughts ariſe in your hearts? Behold, my hands and my feet, that it is I myſelf. Handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And ſaying this, he ſhewed them his hands and his feet: and while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? and he took meat, and did eat it before them.

But Thomas called Didymus, one of the twelve apoſtles, was not then with them, when Jeſus came. The other diſciples therefore ſaid unto him, when they ſaw him; We have ſeen the Lord. But Thomas ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again the diſciples were within, and Thomas was with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaid he unto Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing.—And Thomas anſwered

and

and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him; Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are they, which have not ſeen, and yet have believed.

And he ſaid unto his diſciples, Theſe are the words, which I ſpake unto you, while I was yet with you. Thus it is written of me in the law of Moſes, the prophets, and the pſalms. Thus it behoved Chriſt to ſuffer, and to riſe from the dead on the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem, and ye are witneſſes that theſe things have been fulfilled in me.

As my Father has ſent me, even ſo ſend I you: and when he had ſaid this, he breathed on them, and ſaid, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained. Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be condemned. And theſe ſigns ſhall follow them that believe: in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and

and if they drink any deadly thing, it ſhall not hurt them—they ſhall lay hands on the ſick, and they ſhall recover.

COLLECT.

O thou, by whoſe providence our Lord Jeſus Chriſt thus manifeſted himſelf to his apoſtles, even to the moſt incredulous; grant, O Lord, that we ſtedfaſtly believing in this his miraculous reſurrection from the dead, may partake of that bleſſing which he has declared to thoſe, who believe, and have not ſeen.

O thou, that ſenteſt forth the holy apoſtles into all the world, as teachers, and witneſſes of the goſpel of life and immortality, O ſtrengthen us in thy bleſſed doctrines; and grant by thy grace that we may daily increaſe and go forward in true faith and knowledge. Grant that we may learn to think always, and to act, not only as inhabitants of this preſent tranſitory world, but as heirs of eternity.

Grant, to all thoſe who are dedicated to thy ſervice in thy holy church, a peculiar meaſure of the trueſt wiſdom. Breathe into their breaſts a due contempt of this world, and a longing after immortality. Let this holy temper of mind increaſe (as they advance in life)

life) perpetually every day more and more. Let this be their diſtinguiſhing mark; and ſo may they by thy grace become examples to all men, not of a ſpirit of worldly grandeur, but of uſefulneſs; not of ambition, luxury, and pride, but of humility and moderation; not of ſordidneſs, but of generoſity, and contempt of worldly gain; not of indolence, but of activity and labour for the good of mankind: by thy grace, may they always look forward to the rewards of immortality, with which nothing of human riches or honour is worthy to be compared.

Aſſiſt them, O Lord, with thy heavenly grace, in the ſtudy of ſuch real and holy learning, as may beſt enable them to publiſh to others the glad tidings of thy goſpel; and though not endued with miraculous powers for the relief of the ſick and afflicted, yet let them daily do good to all men, according to their greateſt abilities; and according to the example of the holy apoſtles, and of the chief ſhepherd, and high prieſt of mankind, who is now entered into thy holy of holies. Amen.

LESSON VII.

AFTER these things Jesus shewed himself again the third time to the disciples at the sea of Tiberias. There were fishing together Simon Peter, and Thomas called Didymus, and Nathanael, and the sons of Zebedee, and two other disciples. Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord. Thou knowest that I love thee. Jesus saith unto him, Feed my lambs.

Jesus again saith unto him the second time, Simon, son of Jonas, lovest thou me? He answered, Yea, Lord. Thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, lovest thou me? Peter was grieved (because he said unto him the third time, Lovest thou me), and he said unto him, Lord, Thou knowest all things. Thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily I say unto thee, when thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, another shall gird thee, and carry thee,

thee, whither thou wouldeſt not (this he ſpake ſignifying by what death he ſhould glorify God).

And when he had ſpoken this, he ſaid unto Peter,—Follow me.—And again he ſaid unto him,—Follow thou me.

COLLECT.

Grant, O Lord, that the words which we have now read, and which are here ſo often repeated to us, may be deeply imprinted in our hearts. Grant, that all thoſe who may be ordained to any holy office or adminiſtration in thy church, may always remember theſe almoſt the laſt words of our bleſſed Maſter.

O give us grace, that from theſe his laſt and ſolemn inſtructions to his bleſſed apoſtle, St. Peter, we may duly learn our duty; grant, that we may learn by what method we are to expreſs our love of Chriſt; even by doing all poſſible good to men, and patiently bearing thoſe adverſities with which at any time it may pleaſe thy gracious goodneſs and wiſdom to viſit us. Grant, that thy faithful ſervants may always look forward to the rewards of their labours and ſufferings, the rewards of eternity; and follow his bleſſed footſteps, who

fed his flock with a diligent and faithful heart, who laid down his life willingly for his ſheep; that good, great, and chief ſhepherd; that moſt perfect pattern both of beneficence and fortitude.—Grant this, we moſt humbly beſeech thee, through the ſame Jeſus Chriſt our Lord. Amen.

LESSON VIII.

THEN the eleven diſciples went away into Galilee, unto a mountain, where Jeſus had appointed them: (For in the morning, when Jeſus was riſen from the dead, and when the women came early to ſee the ſepulchre, the angel had ſaid unto them, He is not here. He is riſen. Go quickly and tell his diſciples, that he is riſen from the dead. And behold, he goeth before you into Galilee. There ye ſhall ſee him. Lo! I have told you. And they had departed from the ſepulchre with fear and great joy, and had run to bring his diſciples word. And as they had gone to tell his diſciples, behold, Jeſus had met them, ſaying, All hail: and they had come, and held him by the feet, and worſhipped him: Then Jeſus had

had ſaid unto them, Be not afraid, go tell my brethren, that they go into Galilee, and there they ſhall ſee me;

The diſciples therefore went away into Galilee:) and when they ſaw him, they worſhipped him.

And Jeſus came and ſpake unto them, ſaying: All power is given unto me in heaven and in earth—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.

Teaching them to obſerve all things which I have commanded you; and lo! I am with you always, even unto the end of the world. Amen.

COLLECT.

O heavenly Father, who, of thine infinite love and goodneſs to mankind, haſt given our Lord Jeſus Chriſt to be the author and firſt fruits to us of everlaſting life; who, after he was riſen from the grave, ſent abroad into the world his apoſtles, prophets, and evangeliſts, and paſtors, by whoſe labour and miniſtry he gathered together a great flock in all parts of the world to receive the goſpel of life and immortality thus brought to light: for theſe

ſo great benefits of thy eternal goodneſs, we render thee moſt hearty thanks; humbly beſeeching thee to proſper ſtill the miniſtration of the everlaſting goſpel from generation to generation.

And to this end, and for a ſupply of the mortality of thy miniſters, bleſs all ſeminaries of youth; that thoſe, who are educated in them for thy ſervice in thy church, may ſo apply themſelves to the ſtudy of true learning and virtue, that they in due time may be able to inſtruct another generation, teaching them by their doctrine and example to obſerve all things, which thou, O God, haſt commanded them by the holy goſpel of our Lord Jeſus Chriſt.

And may his grace be with us all even unto the end of the world. May the fellowſhip of the holy Spirit, and thy love, O Father and God of all, always preſide over our ſtudies, and direct our ſteps in the right way leading to everlaſting life. Amen. Amen.

LES-

LESSON IX.

WHEN the day came, in which Jeſus was to be taken up into heaven, after that he through the holy Ghoſt had given commandment unto the apoſtles, whom he had choſen; to whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining unto the kingdom of God; He, being aſſembled with them on mount Olivet near to Bethany and Jeruſalem, ſaid unto them, behold, I ſend upon you the promiſe of my Father, which ye have heard of me. But tarry ye in the city of Jeruſalem, until ye be endued with power from on high: For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt, not many days hence.

And they, when they were come together, aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father has put in his own power. But ye ſhall receive power, after that the holy Ghoſt is come upon you; and he ſhall be witneſſes

unto me, both in Jeruſalem, and in all Judæa, and in Samaria, and unto the uttermoſt part of the earth.

And when he had ſpoken theſe things, he liſted up his hands, and bleſſed them: and it came to paſs, while he bleſſed them, he was parted from them; and as they beheld, he was taken up into heaven, and a cloud received him out of their ſight.

And while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye thus gazing? this ſame Jeſus, who is taken from you up into heaven, ſhall ſo come, in like manner, as ye have ſeen him go into heaven.

And he was received up into heaven, and ſat on the right hand of God.

COLLECTS.

Glory be to God on high: bleſſing and glory be unto thee, O God, heavenly King, God the Father Almighty. We give thanks to thee: We bleſs thy holy name, for that it has pleaſed thy providence, by this glorious reſurrection and aſcenſion of our bleſſed Lord to conclude and crown all his labours upon earth in ſo noble and illuſtrious a manner:

ſhewing

ſhewing forth in him the repreſentation of the higheſt degrees of virtue, and of its higheſt rewards.

O heavenly Father, give us the wiſdom, we beſeech thee, that we may always remember, that our bleſſed Maſter (he who thus aſcended in great triumph unto thy kingdom in heaven; whoſe name is now adored in all the regions of the earth; who is ſeated at the right hand of thy majeſty on high; and who ſhall come with thy moſt excellent glory to judge the world) is the ſame Jeſus, who was laid in the humble manger, born in the loweſt ſtate of poverty and indigence, whoſe earthly parents were mean and obſcure artiſans at Nazareth, to whom nevertheleſs he ſubjected himſelf, and to whom he became obedient.

O give us the wiſdom duly to compare this his heavenly glory with the humility and all other virtues of his preceding life. Let it be a leſſon to teach us, that, whatever thou haſt appointed our condition in this life to be, whether high or low, rich or poor, yet in the world to come our condition and rank will be in proportion to our improvements here in virtue, and true holineſs; in faith hope and charity.

O hea-

O heavenly Father, pour upon us thy bleſſing. O ſend to us, as to the holy diſciples, thy holy Spirit; that we being endued with that power from on high may deſpiſe the vain dreams of temporal grandeur and felicity; and continually in heart and mind aſcend to heaven; and at the laſt by thy infinite mercy be exalted and dwell with him in that place, whither he is gone before, and where he is now preparing a manſion for his faithful ſervants; even before thy throne, in all glory and happineſs, for ever and ever. Amen, and Amen.

BOOK IV.

PART II.

From the Viſions of the holy Diſciples, and Prophets.

LESSON I.

BEHOLD, the heavens were opened, and the glory of God was ſeen. A throne was ſet in heaven, round about which was a rainbow, in ſight like unto an emerald: and before it a ſea of glaſs, like unto cryſtal. And one ſat upon the throne; even he, that liveth for ever, and for ever. Amen. A thouſand thouſands of angels miniſtered unto him, and ten thouſand times ten thouſand ſtood before him.

And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great. Then all

all the angels which ſtood around the throne, fell down on their faces, and worſhipped God, ſaying: Amen. Honour, and glory, thankſgiving and bleſſing be unto him alone for ever and ever. Amen. Then caſt they their crowns before his throne: and I heard as it were the voice of a great multitude, and as the ſound of many waters, and as the ſound of mighty thunderings, ſaying, Hallelujah: for the Lord God omnipotent reigneth. The world may be glad thereof. Holy! Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou haſt created all things: By thy will they do exiſt, and were created. Worthy art thou, O God, to receive glory, and honour, and thankſgiving.

The Lord our God, he is very great:
He is clothed with honour and majeſty:
The heaven of heavens cannot contain the glory of his preſence,
He is far exalted above all heavens.
Yet looketh he down from the height of his ſanctuary;
Yet humbleth he himſelf to behold
The things, which are in heaven and in earth *.

O give

* N.B. The ſmall characters, which are uſed in all theſe poetical leſſons, were choſen for the better convenience of the printing them: that there might be ſufficient breadth in the page for thoſe lines, which could be the moſt eaſily ſo framed, as to repreſent the verſes of the ſacred poetry. In all other reſpects, both as to the ideas and matter, the other parts of theſe leſſons are

O give thanks unto the God of heaven; for he is gracious;
And his mercy endureth for ever over all his works.
Praiſe ye the Lord, ye his angels,
Ye that excell in glory and ſtrength,
Ye that fulfill his holy commandments,
And hearken unto the voice of his words.
O praiſe the Lord, all ye his hoſts,
Ye ſervants of his that do his pleaſure:
Praiſe him, all ye heavens:
Praiſe him, all ye ſtars and light:
Praiſe him, ſun and moon.
Lo! Theſe are but a ſmall part of his works;
But how little a portion is known of him:

are generally equally poetical with theſe lines: though they could not be ſo conveniently reduced to this poetical form.

Prælectiones poeticæ de ſacrâ poeſi Hebræorum, in Acad. Oxon. habitæ. 1753.

Habet ſacra Poeſis peculiarem ſibique accommodatam ſententiarum conformationem; cui maximè contraria eſt Græcæ & Latinæ poeſeos ratio. Hebreæ ratio eſt omnium maximè ſimplex: ut ſcilicet plena comprehenſio in ſuas partes fere æqualiter diſtribuatur, utque integra ejus membra integros verſus conficiant. Periodi enim dividuntur in verſiculos, (multo frequentius quidem binos, ſed ſæpe etiam plures) parallelos, alterumque alteri quaſi recinentes: Ibi enim fere incidunt verſiculorum clauſulæ, ubi diſtinguuntur ſententiarum membra.

Hoc itaque occurrit adnotandum, quod ex jam dictis quaſi conſectarium quoddam enaſcitur: quòd poema ex Hebræâ in aliam linguam converſum, & oratione ſolutâ ad verbum expreſſum, *cum ſententiarum formæ eædem permaneant*, multum adhuc, etiam quod ad numeros attinet, priſtinæ dignitatis retinebit; & adumbratam quandam carminis imaginem.

The compiler of the following leſſons is very ſenſible of the many faults, which, on a critical enquiry, may be found in what is his little ſhare of every part of this work: but he hopes the general utility of the whole deſign will procure his pardon, and perhaps beſides obtain for him ſome degree of favour and indulgence.

For

For even to us, his angels and ſaints,
The Lord hath not given power
To declare all the marvellous works,
Which he hath firmly ſettled.
Praiſe him, all ye his works,
In all places of his infinite dominion.
Let all his works praiſe the name of the Lord;
For he ſpake the word, and they were made:
He commanded, and they were created.
He openeth his hand,
And filleth all things living with plenteouſneſs.

To whom hath the root of wiſdom been revealed?
Or who hath known all her wiſe counſels?
Where is her fountain?
There is One; wiſe, and greatly to be feared;
He, that ſitteth on his throne.
The Lord, he created wiſdom,
And poured her forth upon all his works.
All wiſdom cometh from the Lord,
And is with him for ever.
Behold, even the ſtars are not pure in his ſight.
And his angels he chargeth with folly:
For look and ſee, how high this heaven is above the earth.
So far are his thoughts higher than our thoughts,
And his ways higher than our ways.
How much leſs then is mortal man?
How much leſs is man, that is a worm?

O Lord, when we conſider all the works of thy hands,
The ſtars and the heavens which thou haſt created,
What is man, that thou ſhouldeſt be mindful of him?
Or the ſons of men, that thou ſhouldeſt regard them?
O how great is thy goodneſs!
Thou meeteſt them in every thought:
Thou giveſt to thy angels a charge over them,

To

To keep them, and proſper them in all their ways,
And to lead them from all evil.
At ſundry times and in divers manners,
Thou ſpeakeſt unto them by thy prophets:
Thou in theſe latter days haſt ſpoken unto them by thy Son,
He, who now is aſcended to this thy majeſty on high;
That he may ſend thy holy Spirit unto them,
That thy wiſdom might deſcend unto them from above.

O give to them that wiſdom, which ſitteth by thy throne
(She is with all fleſh according to thy gift,
And thou wilt always give her to thoſe that love thee).
Send her out of thy holy heavens,
And from the throne of thy glory,
To give knowledge to thoſe who live on earth;
To give to the young man faith and virtue, and peace.
She in all ages, entering into holy ſouls,
Maketh them friends with God.
O ſend out thy light, and thy truth:
Let theſe lead them, let theſe bring them to thy holy hill,
That they may come thither with everlaſting joy.
There ſhall they ſee this the felicity of thy choſen:
There ſhall they obtain joy and gladneſs,
And ſorrow and ſighing ſhall flee away.

COLLECT.

Grant, O Lord, that as thy holy angels in heaven are continually happy in contemplating thy greatneſs, goodneſs, and wiſdom; and in labouring for the happineſs of us, their fellow creatures; ſo thy ſervants on earth in like manner may learn to employ their thoughts

thoughts on the ſame moſt happy ſubjects; ſaying with angels and archangels, and all the glorious company of heaven, Peace and good-will be to men on earth, and glory to thee in the higheſt!

Day by day let them duly magnify thee here in this world, and by that means be prepared to be numbered with thy ſaints and angels in glory everlaſting; and thus worſhip thy great and holy name ever world withoutend. Amen.

LESSON II.

I SAW in the viſions, and behold! one, like the Son of man, came with the clouds of heaven; and they brought him before the throne, and he appeared in the preſence of God.

And there was given to him dominion, and glory, and a kingdom; his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom ſhall not be deſtroyed. And he was exalted to the moſt excellent glory, and he ſat down at the right hand of the throne of the majeſty on high.

Then

Then thoſe, who were before the throne, fell down, and worſhipped him; and having every one of them harps, and golden vials full of odours (which are the prayers of the ſaints) they ſung a new ſong, ſaying,—Worthy is he (even the Lamb that was ſlain) to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

He took on him the form of mortal man, and was made in the likeneſs of the children of the earth: he was made fleſh, and went down, and dwelt among them; and they beheld his glory, the glory as of the only begotten of the Father, full of grace and of truth: For while he was in the world, he went about doing good daily: he had always compaſſion on the afflicted. His delight was in thee, O Lord, from his youth up: he was holy, and juſt; without ſpot, and without blemiſh: he did all things well: he humbled himſelf alſo, and became obedient unto death, even the death of the croſs. He poured out his ſoul unto death; and for the joy, which was ſet before him, endured the croſs, deſpiſing the ſhame.

Therefore is he ſet down at the right hand of God: Therefore hath God highly exalted him, and given him a name, which is above every name. He hath ſeated him in the

heavenly places, above all principality, and authority, and power, and dominion. He hath crowned him with ſovereign honour and glory.

The king ſhall joy in thy ſtrength, O Lord,
And in thy ſalvation how greatly ſhall he rejoice!
For thou haſt recompenſed him according to his works,
And according to the pureneſs of his hands in thy ſight.
Thou haſt remembered all his ſacrifices of righteouſneſs,
And haſt not forgotten any one of his labours of love.
Thou haſt not diſappointed him of the hope of his rewards:
For why? thou didſt not leave him in the grave,
Neither didſt thou ſuffer thy Holy One to ſee corruption.
Thou haſt ſhewn him the path of life:
In thy preſence is the fulneſs of joy,
And at thy right hand are pleaſures for evermore.

He aſked life of thee, and thou gaveſt it to him;
Even length of days for ever and for ever.
Thou preventeſt him with the bleſſings of goodneſs;
Thou ſetteſt a crown of pure gold on his head:
His glory is great in thy ſalvation;
Honour, and majeſty haſt thou laid upon him:
Thou haſt made him exceeding glad;
Thou haſt made him moſt bleſſed for ever.

O how glorious is the fruit of the labours of righteouſneſs!
Lo! thus ſhall the man alſo be bleſſed,
Who feareth the Lord, and abideth in his love;
Who conſidereth the poor, and is merciful to the afflicted.
Say ye to him, that it ſhall be thus well with him,
And thus happy ſhall he be:
For thus ſaith the Lamb,
To him, that overcometh in the trial of this life,

Will

Will I grant to ſit with me in my throne:
Even as I alſo overcame,
And am ſet down with my Father in his throne.

COLLECT.

O God, the King of glory, who haſt exalted our bleſſed Lord and Maſter Jeſus Chriſt (after all the labours of his holy, virtuous, and beneficent life here on earth) with great triumph, and glory into thy kingdom in heaven; ſend down, we beſeech thee, thy holy Spirit to inſpire us with the ſame ſacred induſtry and perſeverance. Direct, ſupport, ſtrengthen, and enable us, by the aſſiſtance of thy wiſdom and grace, to follow always the footſteps of his piety and virtue; and *mercifully* grant, that, through the grave and gate of death, we may all paſs to the ſame moſt happy manſions; to the ſame place, whither he is gone before, and where he liveth and reigneth at thy right hand for ever and ever. Amen.

LESSON III.

Hear alſo what Saint Paul ſaith.

BRETHREN, keep in memory, what I preach unto you. Chriſt died, and was buried, and roſe again the third day, according to the ſcriptures. He was ſeen of Peter, then of the twelve; after that, he was ſeen of above five hundred brethren at once; then was he ſeen of James, and of all the apoſtles; and, laſt of all he was ſeen of me alſo.

Now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleep: for as in Adam all die, even ſo in Chriſt ſhall all be made alive. Chriſt ſhall reign, till he hath put all enemies under his feet, and the laſt enemy, that ſhall be deſtroyed, is death.

But ſome men will ſay, If the dead riſe not, let us eat and drink; for to-morrow we die.—Be not deceived: evil communications corrupt good morals. Awake to righteouſneſs, and ſin not.

Some again will ſay, how are the dead raiſed up, and with what body do they come? Thou fool, the wheat (which thou ſoweſt) is not quickened, except it die: ſo alſo is the reſur-

reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption. It is ſown in diſhonour; it is raiſed in glory. It is ſown in weakneſs; it is raiſed in power. It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. As we have borne the image of the earthly, we ſhall bear alſo the image of the heavenly.

Now this I ſay, brethren, fleſh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. The laſt trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So, when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written,

O death, where is thy ſting?

O grave, where is thy victory?

Thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; for as much as ye know, that the labour of thoſe, who ſerve the Lord, is not in vain.

COLLECT.

Grant, O Lord, that the conſideration of our bleſſed Maſter's reſurrection may ſtrengthen our faith, and quicken our hope in thee concerning our own future ſtate after death.

With the greateſt humility and gratitude may we always adore thee, O heavenly Father, God omnipotent; by whoſe goodneſs we were at firſt wonderfully created, and ſhall be thus recalled to life and immortality; to whoſe power all the laws, changes and parts of the vaſt frame of nature are all equally ſubject; under whoſe dominion are all things both in life and in death, in time and in eternity.

O God of all power and goodneſs, grant, that we may reſign ourſelves to the direction of thy grace, and of thy merciful providence; ſo when the hour of our diſſolution cometh, may we with joy commend our ſouls into thy hands; and contentedly commit our bodies to the earth; earth to earth; duſt to duſt: in ſure and certain hope of the reſurrection to incorruption and eternal life; when thy *faithful* ſervants ſhall receive the gracious rewards of their labours, their perfect conſummation

ſummation both in body and ſoul, in thy heavenly bliſs and glory, for ever and ever. Amen.

LESSON IV.

MAN is of few days. He cometh forth like a flower, and is cut down.
When a little time is paſt,
The grave is ready for him.
There is hope of a tree, if it be cut down, that it will ſprout again,
And that the tender branch thereof will not ceaſe;
For, thro' the refreſhing rain of heaven, will it bud,
And bring forth boughs, like a young plantation:
But man dieth, and waſteth away;
Man giveth up the ghoſt, and where is he?
I expect, that the grave ſhall be my houſe:
I ſhall make my bed in the darkneſs:
I ſhall ſay to corruption, thou art my father:
To the worm, thou art my mother and my ſiſter.
The worms ſhall be ſpread under me:
The worms ſhall cover me.
And where is now my hope? ſaith the righteous man.
Truly, in thee, O Lord, my Saviour.
And my fleſh alſo ſhall reſt in that hope.
Thou art he, which formedſt me in my mother's womb;
Thy eyes did ſee my ſubſtance there, while yet imperfect:
Thy hands did there wonderfully weave all my members;
And faſhion them curiouſly day by day.
Therefore, though I go through the valley of death,

Yet will I fear no evil; for thou art with me.
Though I deſcend into the grave;
Yet, behold, thou art there alſo.
O that my words were now written!
O that they were now proclaimed!
O that they were graven with lead and with iron
In a rock, to laſt for ever!
For I know that my Redeemer liveth,
And that he ſhall ſtand at the laſt day on the earth:
And though my body is thus deſtroyed,
Yet in my fleſh ſhall I ſee God:
Him ſhall I ſee myſelf, and mine own eyes ſhall behold.
God ſhall bring me again out of the ſhadow of death:
He ſhall burſt the gates of death,
And ſmite in ſunder the bars of the grave.
He ſhall call with his voice, and I ſhall anſwer him:
He ſhall call, and ſay, Come again, ye children of men.
All the bodies in the duſt ſhall awake from their long ſleep:
Some to everlaſting life;
And ſome to ſhame and everlaſting contempt.
They that are wiſe ſhall ſhine,
As the brightneſs of the firmament:
And they that have turned many to righteouſneſs,
As the ſtars for ever and for ever.

LESSON V.

RIGHTEOUSNESS is immortal.
But the ungodly ſay, reaſoning with themſelves, but not aright;
" Our life here is ſhort, but tedious:
" Yet this is our only portion,
" And in this life only have we hope.
" God indeed created man out of the duſt of the earth:
" But how can there be any returning from the grave?
" The breath of our noſtrils is but as ſmoke,
" Or a little ſpark in our heart,
" Which ſhall be extinguiſhed, and ſhall vaniſh as the air.
" Surely in this only have we hope,
" That we ſhall remain in the duſt,
" And be made equal for ever with the beaſts that periſh.

" O how ſuddenly do we periſh!
" How ſoon does every thing come to an end!
" The leaf falleth, the graſs withereth, the flower fadeth.
" Surely mankind alſo falleth like the leaf:
" All its goodlineſs withereth like the graſs,
" And fadeth like the flower of the field.
" O how do we diſquiet ourſelves in vain!
" We heap up riches, and cannot tell who ſhall enjoy them.
" But come on: let us encourage ourſelves in fraud;
" Let us accompliſh it with diligent ſkill.
" Let our ſtrength be the law of juſtice:
" Let us oppreſs him that hath no helper.
" Let us not have mercy on the widow,
" Nor reverence the antient gray hairs of the aged.
" Let us not conſider the affliction of the afflicted,
" Nor care for any of theſe things.

" But,

" But, for the righteous,
" Let us lie in wait for him with envy:
" For he is quite contrary to our actions;
" His life is not like that of other men!
" He abſtaineth from our ways, as filthineſs:
" He was made to reprove our thoughts,
" And maketh his boaſt that God is his father.
" But let us examine him with deſpitefulneſs and malice,
" That we may know his meekneſs, and prove his patience.
" Let us account his life folly and madneſs,
" And make him a proverb of deriſion.

" Come on then, let us enjoy the things which are
" preſent:
" Let us uſe as much as poſſible our youth and ſubſtance.
" Let us fill ourſelves with wine:
" Let none of us go without his part of voluptuouſneſs.
" Let no flower of the ſpring paſs by us,
" Let us crown ourſelves with roſes before they are
" withered
(" Let us hide our miſery and anguiſh,
" And forget the terrors of the Lord;
" The miſery and anguiſh of heart,
" Which taketh hold of us in ſecret;
" And the terrors of the Lord,
" Which purſue our ſouls continually").

Such things did they imagine, and were deceived:
For their own wickedneſs had blinded them.
As for the felicities of virtue, they knew them not:
Theſe were far above out of their ſight:
Neither hoped they for the bleſſings of righteonſneſs,
Nor diſcerned the rewards of blameleſs ſouls.
For God created man to be immortal,
And made him to be an image of his own eternity.

LESSON VI.

O THAT the doctrine of truth wou'd drop as the rain,
And heavenly wiſdom diſtil as the dew!
As the ſoft ſhowers upon the graſs,
And as the ſmall rain on the tender herb!
O that faith and hope wou'd thus enter into thy heart, my ſon,
And heavenly love deſcend thus pleaſantly into thy ſoul!
O my ſon, may God ſhew thee the light of love,
And teach thee the way of good works.
May he open to thee the treaſures of wiſdom,
The everlaſting wiſdom, which cometh from above.
Bleſſed is the man, who meditateth on it in his heart.
Honourable is he, who exerciſeth himſelf in theſe things:
More valuable is it than gold, or precious ſtone;
Sweeter alſo than honey, and the honey-comb.
Write it on thy heart, and let thy heart never forget it:
Be not unſtable: Unſtable, thou ſhalt never excel.
O my ſon, walk not with the evil man:
His ſteps lead down into hell.
Let not the bewitching of wickedneſs beguile thy underſtanding:
Pray for wiſdom before the temple of the moſt High:
To eſcape the corruption of the world,
And to be a partaker of the divine nature.
O leave not the pleaſant paths of wiſdom,
And deſert not her gracious diſcipline.
Leſt thou mourn too late, when thou art periſhing,
And ſay; How have I brutiſhly hated inſtruction!
And my heart fooliſhly deſpiſed good counſel!
That counſel of heaven, which is the medicine of life;
Which would have healed all my ſin and anguiſh,

And

And crowned me with comfort and ſtrength on every ſide;
For whoſo deſpiſeth the voice of wiſdom,
He is miſerable. His hopes in life are only vanity;
Though he live long, yet ſhall he be nothing eſteemed;
His old age ſhall be without honour:
When he dieth, he ſhall not have hope,
Nor comfort in the great day of trial:
For horrible is the end of the unrighteous generation.
But glorious is the fruit of virtuous labour.
The fear of the Lord is the root and the perfection of wiſdom.
This wiſdom is the principal thing:
Therefore get this wiſdom, O my ſon,
And with all thy ſtudy get this underſtanding,
Virtue generally is approved both with God and with man.
Virtue generally hath the happineſs both of this life,
And of that which is to come; and laſts for ever.
Or if it is a little chaſtened here, as it were for a moment,
Yet bleſſed is the man, O Lord, whom thou chaſteneſt,
In the midſt of trouble thy comforts refreſh his ſoul:
Thou endueſt him with much ſtrength, and bleſſed hope,
And filleſt him with the fulneſs of thy holy peace.
With everlaſting kindneſs and mercy,
With thy love ſhall the faithful be greatly recompenſed.
He hath gotten the victory, ſtriving for everlaſting rewards;
And he ſhall wear a crown of glory, and triumph for ever.
O my ſon, if thou come to ſerve the Lord,
Prepare thy ſoul for temptation.
Diſtruſt not the Father of mercies,
And verily your reward ſhall not fail.
For be not ignorant concerning thoſe who are departed,
Neither ſorrow for them as they that have no hope.
Bleſſed and happy, ſaith the voice of the Lord,
Are the dead, who have kept my ſtatutes.
Their labours are finiſhed: their works now follow them.

Their ſpirits are returned to God, with everlaſting felicity:
And their bodies reſt in peace and hope.
Until the appointed time of their change doth come.

LESSON VII.

GOD hath appointed a day, in which he will judge the world in righteouſneſs; the day of univerſal judgment, the laſt day.

Then ſhall the Son of Man appear, coming in the clouds of heaven; with the authority, and at the right hand of the majeſty of the Father; with power, and great glory: with his mighty angels, and with ten thouſands of his ſaints.

All that lie in the earth are moved from beneath to meet him at his coming. The ſea giveth up its dead. The grave ſtirreth up all the dead for him; even all the nations of the earth and their nobles. There is a noiſe in the graves; and behold, a ſhaking of the bones. The bones come together; each bone to its bone; the ſinews and the fleſh come upon them; and the ſkin covereth them above. At the word of the Almighty, the breath cometh into them, and they live, and ſtand upon their feet, an exceeding great army.

Behold!

Behold! He boweth the heavens, and cometh down:
He deſcendeth with the voice and ſhout of the archangels,
And with the great ſound of the trumpet of God.
He deſcendeth, and thick darkneſs is under his feet:
The heavens tremble; they are clothed with blackneſs;
The ſun is darkened in his going forth,
And all the conſtellations withdraw their ſhining.
Behold! The great day of the Lord is come:
It cometh with noiſe and great commotion;
With thunder and with earthquake;
With ſtorm and tempeſt, and with conſuming fire.
All the lofty cities are laid low, even to the duſt:
All the mountains are overturned by their roots.
The mountains are not to be found: the iſlands fly away.
The whole earth is utterly broken down:
It burneth with fire to the midſt of heaven;
With the voice of mighty thunderings,
With clouds and thick darkneſs of ſmoke.
O ſword of God, How long will it be, ere thou be quiet?
O put thyſelf up into thy ſcabbard: reſt, and be ſtill.
How can it be quiet, ſeeing the Lord hath given it a charge,
That all the earth ſhould now periſh? The end is come.
In the beginning God created the earth,
And gave it to men to inhabit, with all its riches.
The Lord hath given, and the Lord hath taken away;
Bleſſed be the name of the Lord.
Behold! The elements melt with fervent heat;
The heavens alſo paſs away with a great noiſe:
All the ſtars, the whole hoſt of heaven, are diſſolving:
Heaven and earth are all periſhing.
But ye, O ye ſpirits of the righteous, and faithful,
Saith the Lord, fear *ye* not:
Ye, my children, in whoſe heart hath been my law,
Be not *ye* diſmayed.
Heaven and earth ſhall all periſh;
But my protection ſhall be with you for ever.

Right-

Righteouſneſs is immortal.
My ſalvation ſhall not depart from you:
Neither ſhall the holy covenant of my peace,
The covenant of my mercy with you, ever be removed.

LESSON VIII.

THEN ſaw I a great white throne: and him that ſat on it; from whoſe face the earth and heaven fled away, and there was found no place for them.

The Son of man ſat at his right hand; and around the throne were angels, and archangels, and all the glorious company of heaven. And I ſaw all the dead ſtand before God.

O who may now ſtand with comfort in his ſight?
Behold the earth melteth at his preſence!
O how ſhall I appear before him?
I will keep innocency from my youth up;
I will not be weary of well-doing:
And ſo will I come before this his throne,
And fall low before his footſtool.

The dead of all nations and times, both ſmall and great, ſtand before his judgment ſeat. The books are opened; and another book, which is the book of life: and they ſhall be judged, every man according to his

works, out of the things written in the books. Every word and work ſhall be brought into judgment: Every ſecret thing, whether it be good or bad: For then ſhall be brought to light the hidden things and ſecrets of darkneſs; and even the counſels of the heart ſhall be made manifeſt: and God ſhall render to every man according to his works. He that hath given but a cup of cold water only, to thoſe that were in want of it, ſhall in no wiſe loſe his reward: but he, that hath ſown plenteouſly, ſhall reap plenteouſly.

The angels ſhall be ſent to gather the elect from the four corners of the earth: for to them, who have patiently continued and perſevered in well-doing, and who have ſought for immortality, ſhall be given eternal life. The reward of their righteouſneſs is now come;—the precious fruit of their labours;—their bleſſed hope.

Glory, and peace, and mercy, and honour, and immortality ſhall be poured forth upon all that have done good. The king ſhall ſay unto them, Come, ye bleſſed, my beloved children, enter into joy. Inherit the kingdom, eternal in the heavens, which by the exceeding great love of God has been prepared for you from the foundation of the world.

But

But to them, who have obeyed unrighteouſneſs, and not hearkened to the commandments of God; to them there ſhall be indignation and wrath, tribulation and anguiſh upon every ſoul that hath done wickedly. Vengeance ſhall not paſs by any of them; for God is no reſpecter of perſons. He ſhall ſay unto them, Depart from me, ye curſed; —and they ſhall be caſt into the lake of fire prepared for the devil and his angels. They ſhall be puniſhed with utter deſtruction from the preſence of the Lord, and the glory of his power.

Wherefore, beloved, ſeeing, that ye look for ſuch things, as the day of judgment, the coming of our Saviour Jeſus Chriſt, and this glorious appearance of the great God; what manner of perſons ought ye to be in all holy converſation, in faith, and diligence in all godlineſs?

LESSON IX.

THEN the bodies of the righteous ſhall put on incorruption and immortality. They ſhall be changed, and faſhioned after the image of the glorious and heavenly body of Chriſt: They ſhall ſhine forth as the ſtars in the brightneſs of the firmament.

Then ſhall the righteous man ſtand in great boldneſs,
Before the face of ſuch as have afflicted him,
And made no account of his labours.
When they ſee it, they ſhall be troubled with terrible fear,
And ſhall be amazed at the ſtrangeneſs of his ſalvation,
So far beyond all that they looked for.
And they repenting and groaning for anguiſh of ſpirit,
In bitterneſs of heart, ſhall ſay within themſelves;
This is he, whom we had formerly in deriſion,
And a proverb of reproach. We, fools,
Accounted his life madneſs,
And his end to be without honour:
How is he numbered among the glorious ſons of God,
And his lot is among the moſt bleſſed ſaints!
With his right hand doth God protect him in this dreadful day,
And with his holy arm doth he cover him with glory.
His everlaſting reward is with the Almighty,
And the care of his happineſs with the Moſt High:
From his throne doth he now receive bleſſing and joy,
And a beautiful crown of holy peace,
Which fadeth not away for evermore.

Verily,

Verily, it is *we* that have erred from the way of wiſdom:
We cloſed our eyes: our darkneſs was darkneſs itſelf.
The light of righteouſneſs in vain ſhone upon us,
And the ſun of righteouſneſs in vain roſe unto us.
As for the way of the Lord, we knew it not;
We wearied ourſelves in the paths of wickedneſs and vanity:
Vanity and unhappineſs were in our ways,
And the way of peace have we not known:
What hath pride profited us?
Or what have riches with our vaunting brought us?
Our life on earth was full of miſery and vexation of ſpirit:
Yet in that life only had we hope.
And now behold it is all paſſed away, like a ſhadow;
Like a poſt, that haſteth by;
Like a ſhip, the trace whereof cannot be found;
Neither the pathway of the keel in the waves.
As a bird flies through the light air,
And no ſign where ſhe went is to be found;
As an arrow is ſhot at a mark,
And the air immediately cometh together again,
So that one cannot tell where it went through;
Even ſo, we in like manner,
As ſoon as we were born, began to draw to our end.
Yet numbered we not our days,
Nor applied our hearts unto wiſdom;
But conſumed all our years in vanity:
We had no ſign of virtue to ſhew,
And died in our wickedneſs.
And now what remaineth unto us,
But moſt fearful expectations?
Our feet cannot now ſtand among thy bleſſed ſaints:
Our eyes ſhall no more ſee this the felicity of thy choſen:
From the kingdom of heaven are we thurſt out:
Our part and our lot is in the lake of fire.
There ſhall our ſouls be ſhut up with the hateful and abominable,

And our eternal life with the devil and his accurſed ſpirits.
This is the portion, and whole heritage of a wicked man,
And behold! theſe are the appointed dwellings
Of thoſe, that obey not their God.

LESSON X.

THE pleaſures of ſin are but for a ſeaſon. It will be bitterneſs in the latter end. Wickedneſs may perhaps be ſweet in the mouth, but it ſhall afterwards be within you as poiſon, as the gall of aſps: it will ſting as a ſerpent; it will bite as an adder.

If thou wilt not hearken unto the voice of the Lord thy God, to do all his commandments and ſtatutes, he ſhall ſend upon thee curſing and vexation of mind. The Lord ſhall reward the doer of evil, according to his wickedneſs. He ſhall eat the bitter fruit of his own way: he ſhall drink of the puniſhment of the Almighty.

Sinners may ſay, Puniſhment ſhall not overtake us: but thinkeſt thou, thou wicked man, that thou ſhalt really eſcape the juſtice of God? Deſpiſe not his long ſufferance and forbearance of thee. Do not continue to do evil, becauſe he is long-ſuffering. Let his goodneſs lead thee to repentance and

good-

goodneſs: otherwiſe thou treaſureſt up miſery to thyſelf, againſt the day of the righteous judgment of God.

Behold! the day ſhall certainly come, when the ſins of men ſhall hide the face of God from them. And wo unto them, ſaith the Lord, when I depart from them. The princes, and the great, and rich men ſhall fly then to the clefts of the rocks, and the caves of the earth, for fear of the glorious majeſty of God, when he ariſeth to ſhake terribly the world. They ſhall cry to the mountains and to the rocks, fall on us; and to the hills, cover us and hide us from the face of him, that ſitteth on the throne; for the great day of puniſhment is come.

They ſhall be brought forth to the day of puniſhment. Then the arrogancy of the proud ſhall ceaſe, and the haughtineſs of the terrible be laid low. Their power ſhall be taken from them. They ſhall be made contemptible, and baſe before all the people of the world. Their glory ſhall be turned to ſhame. Terror and trouble ſhall take hold of them. Pangs, ſorrow, and anguiſh ſhall be upon their faces. Horror ſhall cover them. They ſhall ſeek death, and ſhall not find it: They ſhall deſire to die, and death ſhall flee from them.

Then ſhall hell enlarge itſelf; and open its mouth without meaſure; and their glory, and their pomp, and their multitude ſhall deſcend into it. There ſhall be wailing.

O young man, walk (if thou wilt) in the ways of thy heart, and in the ſight of thine eyes: but know thou, that, for all theſe things, God will bring thee into judgment.

LESSON XI.

HAVE I any pleaſure, ſaith the Lord,
In the deſtruction of the wicked?
As I live, I have no pleaſure in it.
My pleaſure is in this, even in this:
That the wicked ſhould turn from his ways, and ſhould live.
Turn ye, turn ye from your evil ways;
For why will ye thus periſh? O ye children of men,
I call heaven and earth to record this day againſt you;
That I have ſet before you this day
Life and bleſſing, death and curſing:
Therefore chuſe life, that ye and your ſeed may live.
O ſeek not deſtruction in the error of your lives.
Pull not upon yourſelves this utter deſtruction,
With the works of your own hands.
I have no pleaſure in the deſtruction of him that thus periſheth.
I created all things, that they might have their being:
I created man to be immortal;
And made him to be an image of my own eternal happineſs.

But

But men have corrupted themſelves,
And are unmindful of him that formed them.
Their ſpot is not the ſpot of my children:
They are become abominable in their words and works,
And have called perdition on themſelves.
There is indeed no peace to the wicked:
But come unto me;
I wait for you with much long-ſuffering:
I am provoked every day;
But am ſlow to anger, full of compaſſion,
Not willing that any one ſhould periſh,
But that all ſhould come to my happineſs.
Why will ye not be made pure?
When ſhall it be, that ye are become pure?
Let me intreat you: let me ſtretch out my hands to you:
Let me draw you with the bands of love.
For thus ſay I, the high and lofty one,
I that inhabit eternity, whoſe name is holy:
I dwell in the high and holy place;
With him alſo that is of a contrite and humble ſpirit;
To revive the ſpirit of the humble,
To revive the hearts of the penitent and contrite.
Turn then unto me, and I will teach you my way.
I will lead you with my hand;
I will ſhew you the path of life.
I will preſerve you from this horrible deſtruction.
O that ye would hearken to my commandments;
That it might be well with you for ever.
And my commandments are not grievous;
For what is it that I require of you,
Only this, to do juſtice, and to love mercy,
To keep yourſelves unſpotted from the world,
And to walk humbly and faithfully before your God?
Bleſſed is the man, that findeth this wiſdom:
Bleſſed is the young man, who gaineth this underſtanding:
But bleſſed above all is the young man.

Who *never* walked in the way of the wicked,
But has kept his innocency from his youth up,
And *always* done the things, which are right.
Behold the rewards which I have prepared for him.

LESSON XII.

THEN he that ſat upon the throne, ſaid,
I am the beginning and ending of all things. I am he, which is, which was, and which is to come; the Almighty.

Before the heavens were brought forth,
Or ever the world was made,
I am God from everlaſting,
And the Higheſt from evermore.
In my appointed time I created the earth,
And all that is therein:
The ſea alſo was mine, and I made it.
The ſun and all the order of ſtars
Were the works of mine hands.
But now behold they are all periſhed, and vaniſhed like ſmoke:
Heaven and earth are all periſhed: But I remain.
I am ſtill the ſame, and my years ſhall have no end.
My goodneſs alſo ſhall endure, as my majeſty;
And my kindneſs to my ſervants ſhall not ever be aboliſhed.
Behold! I make all things new:
And he ſpake again, and ſaid, it is done.

And I John ſaw a new heaven and a new earth. For the former heaven and the former

mer earth were paſſed away, and the ſea was no more.

Awake, awake, put on ſtrength, O arm of the Lord.
Awake, as in the ancient days,
As in the beginning of all things.
Behold! I ſpread out again the heavens,
And lay again the foundations of the earth.
Behold! I create new heavens and a new earth.
The former ſhall not be remembered, nor come to mind.
The light of the moon ſhall be as the light of the ſun,
And the light of the ſun ſhall be ſevenfold:
I will bleſs the earth alſo, and will crown it with my goodneſs:
Every barren and dry land will I fill with my riches.
Every deſolate waſte ſhall be beautified, like Eden.
Every deſart ſhall ſmile,
And flouriſh abundantly like the garden of God.
Joy and gladneſs ſhall be heard therein;
Thankſgiving and the voice of melody.
Violence, waſting, and deſtruction
Shall no more be heard in the world.
For in this new heaven, and new earth dwelleth righteouſneſs:
My righteouſneſs is gone forth, it ſhall fill the world:
And the effect of it ſhall be peace and love for evermore.
O ye holy communion of my ſaints,
How good and how joyful is it to dwell thus in unity!
Be ye repleniſhed with love to each other,
Even as I have loved you:
For I, the mighty God,
The everlaſting Father, the Prince of peace,
I myſelf love you,
And will come and make my abode in the midſt of you.
With my whole heart and my whole mind,
In bleſſing will I bleſs them:
I will rejoice over you to do you good,

Both now and for evermore:
I will enlighten the eyes of your underſtanding:
I will pour on you the treaſures of my grace,
And fill you with the fulneſs of knowledge and righteouſneſs.
Ye ſhall be able, with all my ſaints, to comprehend
What is the height, and length, and depth of my love.
Pour down, ye heavens, from above,
And let the ſkies pour down righteouſneſs:
Let the earth open,
And let righteouſneſs and ſalvation ſpring up together.
I, the Lord, have created it.

LESSON XIII.

THEN came there unto me one of the holy angels, and ſaid unto me, Come hither:—and he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the new and holy Jeruſalem, deſcending out of heaven from God, and having the glory of God. The ſplendor of it was like to a moſt precious ſtone, even to a jaſper ſtone, clear as cryſtal.

I John ſaw the holy city; it was four-ſquare, the length was as large as the breadth, and it was meaſured twelve thouſand furlongs. The wall was great and high; it was built of jaſper, and its foundations were garniſhed with all manner of precious ſtones.

It had twelve gates of pearl; on the Eaſt three, and three on the Weſt, three on the North, and three on the South; and at each gate there was an angel.

And he ſhewed me in the ſtreets of the city a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb; and on either ſide of the river there was a tree of life. The ſtreets were of pure gold: the city itſelf was of pure gold, like in brightneſs to clear and tranſparent glaſs. It had no need of the ſun or of the moon to ſhine in it; for the glory of God hath enlightened it, and the Lamb is that which giveth the light thereof.

All the multitude of them that are ſaved ſhall walk in its light; for the gates of it ſnall not be ſhut by day, and night ſhall never be there: and all thoſe, who were the glory and the honour of the nations of the whole earth, ſhall be brought into it: but there ſhall in no wiſe enter into it any thing which defileth, any thing that worketh abomination or deceit. They only ſhall enter there, whoſe names are written in the book of liſe.

And I heard a great voice out of heaven, ſaying, Behold the tabernacle of God is with men. He will dwell with them, and they ſhall be

be his people. God himſelf ſhall be with them, and be their God.

COLLECT.

O moſt gracious God, we give thee thanks for thy infinite goodneſs, in having prepared for thy ſervants ſo bleſſed and glorious a ſtate of immortality. We humbly thank thee alſo for thy compaſſion to our preſent infirmities, in having ſhadowed it out to us (as in this emblematical deſcription of the ſplendor of the holy city, and of the new created univerſe) in the moſt ſublime and ſtriking repreſentation, which the weakneſs and blindneſs of our preſent inferior nature can admit.

O Lord, grant, that theſe glorious deſcriptions of heaven, however unequal to the reality, may inflame our deſires, and quicken our endeavours to make ourſelves partakers of it. Grant, that we may ſtill be preſſing forward, ſtill ſteering directly onwards towards it; never remitting our induſtry, but thinking it the greateſt gain, if by any means, by faithfully labouring and perſevering in thy ſervice from our childhood to our old age, we may at the laſt by thy aſſiſtance, direction, and mercy, be able to attain unto it.

LES-

LESSON XIV.

HOW glorious are thy dwellings, O Jehovah!
O How beautiful are thy tabernacles, O heavenly Zion!
Thy towers are built up with pure gold:
Thy walls ſhine with fair colours;
Thy foundations with ſapphirs,
And all thy battlements with precious ſtones.
In thee is no change,
Neither ſhall any decay come near thy dwellings.
Peace is within thy walls; no lamenting or grief,
No complaining is heard from thy ſtreets:
But the voice of joy, thankſgiving and melody;
The voice of the tabret and harp.
As gardens by the ſide of rivers are thy palaces ſpread forth;
As cedar trees beſide the waters,
Which the Lord hath planted.
An odour, which maketh glad the heart, breatheth from all thy land;
As the ſmell of Lebanon,
As the fume of frankincenſe in the holy tabernacle.

O how amiable are thy dwellings, O king of heaven!
True was the report which we heard of thee in earth,
Of all thy goodneſs and of all thy glory,
But, behold the *half* was not told us.
Thy goodneſs far exceedeth the fame which we heard.
Happy are the men,
Happy are theſe thy ſervants, which ſtand in thy gates.
My ſoul fainteth with deſire:
My ſoul hath a deſire and longing to enter into thy courts.
Lord, how ſhall I come to dwell in this thy tabernacle?
Lord, *Who* ſhall aſcend into this thy holy hill?

Even

Even he, that leadeth an uncorrupt life;
He that hath clean hands and a pure heart;
Even the young man, that guideth his ways,
Taking heed to cleanſe them according to the word of God:
He that delighteth and meditateth in his laws, day and night;
He that waketh his ear to wiſdom, morning by morning:
For the wiſdom of virtue is the perfection of wiſdom,
And the peace of God far ſurpaſſeth all other underſtanding.
To underſtand this wiſdom, precept muſt be upon precept,
Line upon line; here a little inſtruction and there a little:
Day by day will he faſhion himſelf
According to all God's commandments:
He goeth daily from ſtrength to ſtrength,
From glory to glory:
For the doctrine of righteouſneſs is as the ſhining morning,
That ſhineth more and more unto the perfect day:
The doctrine of righteouſneſs ſhall increaſe as a brook,
And lo! the brook ſhall become a river;
The river alſo ſhall increaſe,
And abound like the river of Egypt;
It ſhall abound, and ſhall overflow, and ſhall become a ſea.
Thus ſhall he go from ſtrength to ſtrength,
From glory to glory,
And to the God Jehovah ſhall he thus appear in the heavenly Zion.

Look upon the heavenly Zion, the holy city:
Mark well her bulwarks; count her towers; conſider her palaces:
She is the perfection of beauty.
Is not here a ſufficient recompenſe for the labours of righteouſneſs?
O how awful and glorious is this place!
Surely this is none other than the houſe of God;
And this is the gate of heaven.

O hea-

O heavenly Jeruſalem, thou city of God,
Thou everlaſting habitation of faith and holineſs,
Ariſe; ſhine; put on thy diadem of beauty and of glory.
Ariſe; ſhine; for thy ſplendor is come,
And the glory of the Lord is now deſcending on thee from above.
In thee ſhall the Lord delight; in thee ſhall he dwell.
Lift up your heads, O ye gates,
And be ye lift up, ye everlaſting doors,
And the king of glory ſhall come in.
For he cometh, for he cometh to rule the world;
With righteouſneſs ſhall he rule the world,
And the people with equity.

Behold! the Lord cometh with ten thouſands of his ſaints:
He boweth the heavens, and cometh down:
His glory now dwelleth in our land:
Behold, he ſpeaketh peace to his people and to his ſaints.
The brightneſs, which is before him, is light,
Unto which no one can approach.
His glory covereth the heavens.—The ſun is aſhamed.
Honour and majeſty are before him:
Faithfulneſs and goodneſs go before him to prepare his way.
Behold! righteouſneſs goeth before his holy preſence:
Salvation looketh down from heaven:
Mercy and juſtice are met together:
Truth and peace meet, and kiſs each other.
Wiſdom is exalted above all;
She weareth a crown; ſhe ſtandeth at the gates of the holy city:
Her children are about her,
Pure love, and true faith, and holy hope:
She is more beautiful than the ſun,
And above all the order of ſtars:
She is the brightneſs of the everlaſting light,
And the image of the goodneſs of God:

She

She is all glorious,
Like a pure ſtream flowing from the glory of the Almighty.
She glories, and is highly exalted in the holy tabernacle:
She triumphs before the power of the Moſt High;
For her reward is now with her.
Eternal length of days is in her right hand,
And in her left hand happineſs and honour.

LESSON XV.

THE temple of God was opened in heaven, and I ſaw the glory of all the holy angels: I ſaw the glory of the Ancient of days, and the Son of man ſtanding at his right hand.

And lo! a great multitude alſo of all the nations of mankind, of all people and tongues ſtood before this the throne of the Majeſty on high. They were clothed with white robes, and had palms in their hands.

And I heard the ſound of harps, and the voice of much people in heaven; the voice as of many waters, the voice as of a great thunder, ſaying,

Great and marvellous are thy works, Lord God omnipotent:
Juſt and true are thy ways, O king of ſaints.
Who ſhall not fear thee, and glorify thy name?
Holy, Holy, Holy, Lord God: Thou only art holy:
All nations ſhall come and worſhip before thee;
For thy judgments are made manifeſt.

Then

Then one of the holy ſpirits (of the innumerable company of angels which ſtood around the throne) came and ſaid unto me, What are theſe, that are arrayed thus in white robes, and whence came they? and I ſaid unto him, Sir, Thou knoweſt. And he ſaid unto me, Here is the patience of the ſaints. Here are they, that have kept the commandments of God, and the faith of Jeſus. Theſe are they, that have waſhed their robes, and made them white in the blood of the Lamb. They walked not with the wicked: They fled from temptation. Their delight from their youth up was in meditating on the law of God, and performing all his commandments. He hath guided them by his counſel, and now he ſhall receive them with glory.

Therefore are they before the throne of God; and he that ſitteth on the throne ſhall dwell among them. He ſhall wipe away all tears from their eyes: for they ſhall hunger no more; they ſhall thirſt no more: There ſhall be no more ſorrow, or grief, or infirmity, or ſickneſs, or pain; neither ſhall there be any more the dominion of death among them: for the former things are paſſed away.

Their labours are finiſhed: Their righteouſneſs is perfected. Their manſions here ſhall

be for ever. This their exceeding great weight of glory and felicity ſhall be eternal. For they are all now come to the holy mount, to the city of the living God, the heavenly Jeruſalem: they are come to the general aſſembly of the church, to the ſpirits of all juſt men made perfect, to an innumerable company of angels and archangels, to Jeſus the Mediator, and to God the Judge and Father of all.

Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive the good things which God hath prepared for thoſe that love him. No good thing ſhall he withhold from thoſe that love him, and have kept all his commandments. With his whole heart, and his whole mind in bleſſing will he bleſs them: he will rejoice over them to do them good, both now and for evermore.

COLLECTS.

Grant, O Lord, that we may often inflame our deſires with the thoughts of the happineſs, which is prepared for the bleſſed ſpirits in heaven. Grant, that we may often aſk ourſelves theſe queſtions; Are not theſe habitations worth contending for? Can that ſtudy

and

and labour be too hard and tedious, by which we may be enabled to earn ſo certain and bleſſed a reward? Ought the life of man (man, for whom thou haſt graciouſly reſerved ſo glorious an eternity) to be paſſed away here on earth in vice, in vanity, or idleneſs?

O that we had the wings of an eagle to bear us up to thoſe bleſſed habitations of happineſs, and glory! But give us the wiſdom to remember, that there is no way thither, but through the road of this life, through the pleaſant paths and gradual aſcents of true piety and virtue.

O give us the ſpirit of induſtry to enter reſolutely on theſe paths. They are all marked with the footſteps of our bleſſed Saviour, with the footſteps of a multitude of good and wiſe men, ſaints, martyrs and confeſſors; of thoſe who have been thy ſincere and faithful ſervants, and the true glory of their nations and times. Grant, O Lord, that we may follow them in this life, and not be divided from them in the world to come. Grant this through the merits of our moſt bleſſed Maſter Jeſus Chriſt. Amen. So be it. Amen.

LESSON XVI.

SECT. I.

OPEN, open, ye the gates of the holy city,
That the righteous nation,
Which have kept the truth, may enter therein.
O heavenly daughter of Zion,
Thou that ſitteſt as a princeſs,
On whoſe head is placed a diadem of the everlaſting glory
(For the Lord hath made thee an eternal excellency,
A bleſſing of the whole earth, a bleſſing of many generations),
Ariſe from thy throne, and ſtand on high:
Lift up thine eyes round about, and ſee.
Behold, the joy which cometh to thee from God;
Behold, the children of the kingdom of heaven,
Whom God bringeth unto thee, exalted with glory;
Behold, they come from far,
From all the countries under heaven;
Thy ſons gather themſelves together,
Thy daughters draw near to thy ſide.
Comfort, comfort ye my people, ſaith the Lord;
Speak ye comfortably to my ſaints:
Say unto them, that their infirmities are pardoned;
That their warfare is accompliſhed.
Lo! They draw near to my courts, rejoicing in my glory:
Behold! theſe were men,
Who were leaders of the people by their counſels,
By whom I have wrought great glory from the beginning;
Who were honoured in their generations,
And were the excellence of their times.
Some of them have left a name behind them upon earth,
Of others the memorial is periſhed;

But

But here their righteouſneſs ſhall never be forgotten,
For all people ſhall now tell of their wiſdom,
And all this great congregation ſhall for ever ſhew forth their praiſe.

SECT. II.

Enoch walked with God, and pleaſed the Lord:
Therefore was he tranſlated, that he ſhould not ſee death
Being made an example unto all generations,
That God is a rewarder of them, that diligently ſeek him.
Noah, when the earth was filled with violence,
And all mankind had corrupted its ways,
Alone was ſeen righteous before the Lord;
He alone therefore found grace in the time of wrath,
When the floodgates of heaven were opened,
When the foundations of the earth were ſhaken with great commotion,
And all the fountains of the great deep were broken up.
Abraham, when he was called out of his country,
Where at that time the people ſerved other Gods,
He obeyed by faith the voice of the Lord,
And went out, not knowing whither he went:
For he knew that on the earth he had no abiding city;
On the earth he knew that he was a ſtranger,
That he was a ſojourner only and pilgrim;
But he deſired a better country, that is, an heavenly one;
He ſought a city, whoſe builder and maker is God.
Therefore God was not aſhamed to be called his God,
And hath prepared for him this city, having eternal foundations.
Everlaſting bleſſings are on the head of Joſeph,
On the crown of the head of him, who nouriſhed his father:

He nouriſhed his father in the weakneſs of age:
And this relieving of his parent ſhall not now be forgotten.
He was faithful alſo to the Egyptian, his maſter:
And hearkened not to the enticements of the adultereſs.
His brethren envied and hated him:
They conſpired againſt him to ſlay him:
They ſold him for a bond-ſervant;
Yet had he compaſſion on them, and forgave them.
He nouriſhed them and all their families,
In the grievous years of famine;
And gave them a poſſeſſion in the beſt of the land.
How magnified is Moſes! how like to the glorious ſaints!
How is he ſanctified in meekneſs and faithfulneſs!
His face ſhineth, as when he came down from mount Sinai,
And brought from the preſence of the moſt bleſſed
The tables of the commandments, written by God himſelf.
By faith he refuſed to be called the ſon of Pharaoh's daughter:
By faith he forſook Egypt and all its treaſures;
Chooſing rather to ſuffer affliction with the people of God,
Than to enjoy the pleaſures of ſin for a ſeaſon;
For he had reſpect unto the recompenſe of this reward.
Therefore is he now come,
Not to the glory of mount Sinai
(The mount that was covered with darkneſs, and fire, and ſmoke;
The mount which trembled and ſhook at the voice of the mighty thunderings,
At the voice of the trumpet of the archangels which was exceeding loud,
At the voice of the great commandments of the holy One),
But to this ſtill more glorious mount,
The hill of the heavenly Sion:
For out of this Sion,
God now ſhineth in the perfection of beauty.

And

And what ſhould I ſay more?
For the time would fail me,
To tell of Ezra, Nehemias and Daniel,
Of Joſias and Hezekiah;
Their name is as perfume,
And their praiſe ſweet as muſick.
For they laboured for their people in the time of their diſtreſs,
And raiſed up again the ruins of their nation.
They directed their hearts unto the Father of wiſdom;
And in time of the ungodly eſtabliſhed the worſhip of God:
They took away the abominations of iniquity,
And behaved uprightly in the converſion of their people.
But look on Job, the ſervant of God:
Conſider him well: There is none like him on the earth.
He was wiſe even in the days of his youth;
Nor proud, becauſe his power was great.
He deſpiſed not his ſervants, nor the face of the poor;
For he knew, that he who created the ſervant,
Created the maſter alſo out of the duſt,
And faſhioned rich and poor alike in the womb.
He made not his gold to be his glory,
Nor his riches his confidence and hope:
He knew who it was that had given him wealth;
Therefore was he grateful to him,
And honoured his Maker with his ſubſtance.
For he inclined not to covetouſneſs,
Nor waſted he his abundance in ſloth and vanity.
The fleece of his ſheep warmed the limbs of the naked:
He eat not his meat, he eat not his morſel alone;
So that the fatherleſs did not eat thereof,
And partake with him.
From his youth up he was a father to the poor:
Eyes was he to the blind, and feet was he to the lame.
The bleſſing of him that was ready to periſh came upon him,

And he cauſed the widow's heart to ſing for joy:
He comforted all thoſe, who were in affliction,
And rejoiced not at the deſtruction, even of his enemy.
His ſoul never ſinned,
In wiſhing a ſecret curſe to him that hated him.
He knew, that God ſaw all his ways,
And counted all his ſteps;
That he knew all his thoughts.
Therefore walked he not with vanity:
His ſteps turned not out of the right way;
Neither did any blot cleave to his hands.
Therefore did God bleſs his latter end more than his beginning;
With the perfection of glory hath he now accepted him:
He has put on his righteouſneſs, and it clothes him:
His goodneſs is to him as a robe, and as a diadem.

SECT. III.

Comfort, comfort ye my people, ſaith the Lord.
Prepare ye, prepare ye their way to the glorious city;
Prepare ye their way to Zion: make it level, and plain:
Let every valley be exalted.
Let every mountain be made low.
Blow the trumpet:
Set up the ſtandards for all the nations towards Sion.
For there my glory ſhall be revealed;
And all fleſh ſhall ſee it together.
Draw near unto me from the North and South,
From the Eaſt, and from the Weſt, Jew and Gentile
(For with me there is no reſpect of perſons,
I made of one blood all the nations upon earth):
High and low, rich and poor, one with another,

Draw

Draw near, and ſit down in the kingdom of God,
The kingdom which I have prepared for you from the foundation of the world.
Draw near ye who had true faith in God,
And kept all his commandments:
Ye, who were not aſhamed of him,
And of his ſervice before men:
Ye, who loved the Lord your Creator for his goodneſs,
And forgat not all his benefits,
But praiſed and loved him from your youth up,
With all your heart, and with all your ſtrength.
Who feared to offend the Almighty;
And ſtood in awe of his majeſty:
Ye, who obeyed him in all his ſtatutes,
Who were glad to go to the houſe of the Lord,
And rejoiced to rehearſe his glorious acts in his temple:
Who continued inſtant in prayer for the increaſe of grace.
For what is there on earth that can be compared with that increaſe?
Or what bleſſing is there ſo great,
As to be deſired in compariſon of it?
Ye my children, who truſted that I would ſuſtain you upon earth,
And that I would thus plenteouſly reward you in heaven:
Draw near, ye who were meek and ſlow to wrath;
Ye, who thought not of yourſelves more highly,
Than you ought to think.
Ye, who lived wiſely and temperately in the world,
Uſing the good things of it, and not abuſing them.
Who were diligent in all your talents;
Not ſlumbering in ſloth.
Who inclined not to covetouſneſs:
Nor the deſire of great riches.
But learnt, in whatſoever ſtate ye were,
Therewith to be content.

Who

Who loved not pleaſure, more than God.
Who attended to the words of heavenly wiſdom,
To reading, to exhortations.
Who went not in the company of the wicked;
But learned the examples of the wiſe and righteous,
And followed their ſteps, and trod in their ſhining paths.
Draw near, ye who faithfully provided for thoſe of your own houſes:
Ye, who loved your neighbours as yourſelves:
Ye, who did good to all men:
As ye could find and make opportunity.
Some of your good works were known and honoured upon earth:
Others were done in ſecret:
But now they ſhall be made manifeſt,
As the noon-day light.
I who ſaw in ſecret will now reward them moſt openly.
I will declare and reward them openly,
Before all mankind, before all my holy angels.
This great congregation,
Every thing that hath breath ſhall ſhew forth their praiſe.

SECT. IV.

Awake, O thou ſound of the trumpet. Awake, lute and harp!
Take the harp: bring hither the tabret,
The pipe with the lute.
Praiſe them for their noble acts,
While they go on to the holy city.
Praiſe them on the loud cymbals:
Sing ye their praiſes. Highly exalt them:
For theſe were merciful men,
Whoſe rejoicing was in doing good;
Poor men according to their induſtry and ability;

Rich men according to their riches:
Skilful men, who ſearched out the medicines of the earth,
And healed the pains of mankind;
Praying to the Lord, that he would direct them,
In giving eaſe, and remedy to prolong life:
Judges, who ſat in the ſeat of Juſtice,
And loved to decree according to right;
Who defended the innocent, and puniſhed the wrong-doer:
The cauſe, which they knew not, they ſearched out:
In the cauſe of the oppreſſed
They feared not a great multitude,
Neither did the contempt of families terrify them:
They brake the jaws of the wicked,
And pluckt the ſpoil out of their teeth:
They delivered the poor that cried,
And the fatherleſs, and him that had none to help him.
They deſpiſed not the ſupplication of the fatherleſs;
Nor the tears of the widow, which ran down.
While ſhe poured forth her complaint.
Princes, who boaſted not, like tyrants, in doing miſchief,
But followed thy goodneſs, O king of heaven:
They prayed to thee for wiſdom and goodneſs to rule their people:
They defended them from falſhood and wrong:
They fed them, like good ſhepherds,
With a faithful and true heart,
Ruling and guiding them prudently,
With all their induſtry, and with all their underſtanding:
As the miniſters of the kingdom of the moſt high.
In their time righteouſneſs flouriſhed:
In their days was abundance of quietneſs.
They deſtroyed not the earth,
They gave unto their people the bleſſing of peace;
For they were favourable to their people,
And dear was their blood in their ſight.
Therefore their glory ſhall remain for ever.

All kings ſhall bow down before them:
Their glory ſhall remain for ever
Among all the poſterities of mankind:
Mankind have been bleſſed through them,
And all the nations of mankind ſhall praiſe them.
But who are theſe, that ſhine
As the ſtars in the pure firmament?
As the brightneſs of the conſtellations in the height of heaven?
Theſe are they, who turned many to true righteouſneſs.
Who opened this glorious kingdom of heaven unto many.
To the young men, they ſhewed the way of faith, and virtue, and peace;
They taught and guided their ſteps in the way of wiſdom:
They kept them ſafely in innocency,
And ſo brought them to this eternal joy.

SECT. V.

Of theſe, who have thus ſerved the Lord,
Many paſſed their days in peace:
Their ſouls dwelt at eaſe, and their ſeed inherited the land.
The Lord was their ſhepherd,
Therefore they wanted nothing,
For godlineſs is profitable to all men, even on the earth.
Others had trials; for pure gold is tried in the fire,
And acceptable men ſometimes in the furnace of adverſity.
For who are theſe that are clothed in white robes,
Palms are in their hands, and crowns are on their heads?
Theſe are they who endured unto blood,
Who poured forth their ſouls unto death,
To the glory of God, and the good of mankind.
Others were abundant in labours, in perils,
In watching, in wearineſs, in painfulneſs,
In hunger and thirſt, in cold and nakedneſs.
They wandered about, being deſtitute, perſecuted;

They,

They, of whom the world was not worthy.
But what could ſeparate them from the love of God?
Could famine or diſtreſs? inſults or cruel death?
In all theſe they were more than conquerors,
Outwardly afflicted, inwardly rejoicing.
Though their outward man was deſtroyed,
Yet was their hope full of immortality.
For that ſhort affliction, they knew,
Was not worthy to be compared, O Lord,
With this thy everlaſting kindneſs and mercy.
And behold! it is now all paſſed away,
As the tranſit of a cloud:
It is diſperſed as a ſmall miſt,
Which is driven away with the beams of the ſun,
And overcome with the heat thereof.
Their time on earth was but as a ſhadow,
So ſoon paſſed it away, and they were at reſt.
For what, O Lord, is the life of man?
Or what are a thouſand years in thy ſight?
As a drop of water to the great and wide ſea,
As a ſmall gravel-ſtone to the ſands on all the ſhores,
So are a thouſand years to the days of eternity.

SECT. VI.

But behold the whole aſſembly of the bleſſed draw near:
Glory be to God on high.
They draw near with praiſe and thankſgiving,
With the melody of harps,
With the great ſound of the trumpet of God,
With an innumerable company of angels, and archangels,
With a multitude of the heavenly hoſt,
Praiſing God, and ſaying,
Glory be to God on high.
Behold all the ſouls and ſpirits of the righteous,
Differing, as one ſtar differeth from another ſtar in glory:

For

For the glory of the Lord Jehovah is poured forth upon them all,
According to their works,
And the pureneſs of their hands in his ſight.
Behold all the holy and humble men of heart;
The general aſſembly of all juſt men, now made perfect;
The whole congregation of the ſaints of the holy catholick church,
All the noble army of martyrs,
The glorious company of the apoſtles,
The goodly fellowſhip of all the prophets,
Who have been ſince the foundation of the world.
Open, open thy everlaſting gates, O Zion;
For behold! they draw near to thy walls:
Before them the hills and the vallies rejoice;
The foreſts and the mountains break forth before them into ſinging,
The mountains break forth into ſinging,
And the floods clap their hands:
The ſea alſo rejoiceth, and maketh a noiſe;
The great deep uttereth his voice,
And lifteth up his hands on high:
The earth and the lowermoſt foundations of it ſhout for joy.
Rejoice, O ye heavens alſo,
And all ye powers that are therein.
Let the ſtars ſing together,
And all the ſons of God ſhout aloud for joy;
For the great day of the reſurrection is paſt,
The great day of the judgment of all mankind:
And God will now give great rewards unto his ſervants the prophets;
He will give everlaſting rewards to all his ſaints,
To all, who have feared and loved his name, both ſmall and great.

Now

Now unto Him, who is able to ſend you forth into the world thoroughly furniſhed for every good word and work; to keep you from falling into vice and error, to improve, to ſtrengthen, to eſtabliſh, to perfect you; and to preſent you all before the preſence of his glory with exceeding joy; to the God of all grace, who hath called us unto his eternal glory by Jeſus Chriſt; even to the only wiſe God, our Saviour, be glory and majeſty, dominion and power, both now and ever.

Amen and Amen.

12 JY 62

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